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# WOMAN'S WORK FOR WOMAN.

VOL. XI.

APRIL, 1896.

No. 4

REV. J. A. LEYENBERGER, for thirty years a missionary in China, closed his earthly life in peace at Wooster, Ohio, January 14.

THE FIRST Memorial ever presented by foreigners to the Emperor of China was lately sent directly to the throne, signed by twenty of the oldest missionaries in the Empire. It was accompanied by an Address which was drawn up two or three years ago, but held waiting for a favorable time, by seven leading missionaries appointed for the purpose at the Shanghai Conference of 1890. Dr. Wherry of Peking assisted on both these State papers. It is nothing strange that the missionaries should have seized a golden opportunity to influence the Emperor in behalf of the moral elevation of his people, but it is significant of the modifying effect of the war that the son of the King of Heaven can be so easily approached.

A REMARKABLE movement in favor of political and moral reform in China has been started in Peking by literati who have taken the third, and highest, degree. Some of these men published a paper every other day, called *The Globe Magazine*, which advocated railroads and other Western improvements. Mr. Richard, of the English Baptist Mission, and Rev. Gilbert Reid gave a dinner to three of the *Globe* men, where the movement seems to have taken direction. This pleasant dinner party gave rise to another by the Secretary of Li Hung Chang, which cost the amazing sum of \$100 and was therefore, for Peking, a truly Delmonico banquet.

THE Hospital ward for women at Sam Kong, South China, Dr. Eleanor Chesnut in charge, was opened January 1.

FIFTY dollars gold pays a capable Chinese preacher for a year, and he will reach thousands of hearers. A Christian Endeavor Society of fifty members can furnish that preacher by giving, each, two cents a week.

ONE gleam of light in the darkness over Asia Minor. A Protestant in Arabkir writes:

"Differences between Gregorians and Protestants are rent like a veil." A missionary writes: "Henceforth we wish the names Protestant and Gregorian to be known no more—but only the holy title Christian."

A MISSIONARY in Asia Minor writes: "There is a famine of the Word of God here, for thousands of Bibles and Testaments have been trodden under foot, torn to shreds, or thrown into the fire. Even Miss —— and I have only a little Testament. Miss —— superintends printing by hand texts of Scripture which are distributed each day. The boys do this printing to pay for their schooling."

A LETTER from Turkey, February 19, states that 100,000 persons in 200 towns and villages about Harpoot are actually suffering. Daily rations of bread at a cost of two cents for adults and one cent for children are given to near 2,000 in Harpoot itself. A large labor department had been established for women. Villagers spun and wove and 330 in the city sewed. Over 8,000 suits of underclothes had been distributed, 435 mattresses and 559 quilts. *This work room was closed, Feb. 18, because money was low. Wages paid were eight cents a day.*

MARDIN, Turkey, has twice been attacked by Kurds but both times escaped massacre through the determined resistance of all classes of citizens, Turks and Christians together. Its strongest defenders are some Arabs who live by robbery.

IN Jalandhar field, N. India, there were three hundred and thirty-eight baptisms last year. "The low caste people," writes Mrs. Chas. Newton, "are more accessible than ever before. We want them brought into the fold by hundreds, yea thousands, and as missionaries we want the real parental spirit to guide them. Wise methods in zenana and school work have broken down barriers; we want the Holy Spirit's power on this work."

DEARTH of workers is the first outstanding fact at Dehra, N. India. Miss Savage wishes the ranks might be recruited by American women who can afford to go at their own charges.

THOSE purposing to attend the Woman's Foreign Missionary Meeting, held in connection with General Assembly, may get all necessary information about location and rates and be put into communication with boarding-houses, by applying to Miss Isabel M. Terrett, Temple Grove, Saratoga, N. Y.

THE new leader-elect of the Salvation Army in America, Mr. Booth-Tucker, has commanded in India for some years. He and his soldiers made themselves Indians of the Indians, going bare-footed, wearing the clothing, eating the food and carrying the brass begging vessels of Hindus. One of our missionaries, who has succeeded a good many Army lassies, gives her unqualified medical opinion against English girls being allowed to walk bare-foot in India.

A RAG-TAG Sunday-school of seven children off the streets of Tungchow, China, was gathered in the bare church belfry last May. In seven months' time, two classes had been promoted to the main school, and their teachers can hardly move around between the one hundred and seven small members now sitting on the floor. Who will be the first to send (by mail, paying full postage,) some helpful cards or pictures to Mrs. W. F. Seymour for her belfry school?

THE *Bombay Guardian* says that Hindus have long imitated Christians by street preaching and tract distribution, but have only lately begun to open their schools with prayer; another illustration of the influence which Christianity exerts in a sphere outside of statistics tables, on every field where she puts her foot.

A CONVENTION held at Lahore, January 23-26, for the purpose of "deepening spiritual life" is reported as "a great uplift to Christian workers." Ninety students were among the enrolled members.

SNOW is rarely seen in Sidon. At Christmas, the windows were open and flowers blooming in Mexican gardens. At Paoting-fu the same day was "beautifully bright" and one of our friends was out bare-headed with a loose shawl around her shoulders. Up to the middle of January, the winter was mild in West Persia and only "a few flurries of snow" had been seen at Oroomiah. But at Sapporo, Japan, January 30, they were "nearly buried in snow," through which they plunged in straw boots, "Laplander-like." Among the half-clad refugees at Van, Asia Minor, Dr. Grace

Kimball said: "I have no idea how many little babies I have seen with hands and feet frost-bitten, not to speak of the feet of grown people."

OROOMIAH, Persia, was in the hands of a mob for a week in January. The merchants rose *en masse* to resist an extra tax. Shops were closed, thousands paraded in the market, carrying a black flag and shouting *Ya Ali*, but there was no bloodshed.

As a reward for good conduct, Mr. Kerr took thirty Bule school-boys with him on the tramp to the beach, when he went to Mission Meeting, and the first sight of ocean and ships was an epoch in their lives. It will be recalled that, in his first explorations into their country, Dr. Good could not induce Bule men to guide him seaward through the forest.

A BEACON light in N. Korea is the little Church of seven souls at Kow Syeng. They worship in a building that cost \$44, half of which sum they paid themselves.

SINCE Korean society is in mourning for the queen, white garments are again in vogue at Seoul in place of black coats, which were introduced after the war. Those who cannot afford white hats paste white paper over black ones or wear oiled paper rain hats.

A MISSIONARY who went out to India last year, has been surprised to see the capacity of their city shops and thinks, if she had known as much before she started, she might have saved trouble to herself and expense of freight to the Board, by deferring purchases till she reached India. But she is firm in preference of two items from America: shoes and dentistry. It costs \$4 to have a tooth extracted where she is. A new arrival in Japan, also writes that she has bought Japanese furniture much prettier than she could have taken from home and at about one-third the cost. Another at Ningpo advises "those coming out here to bring their warmest clothing."

THE good influence that can be exerted by even a passing traveler was illustrated in Mexico about two years ago. A professor in the University of Missouri visited Tlacohilan with Mr. Brown. On the way over, he talked with a young man who could not read, but his words so roused the youth that he has since learned to read and is now a diligent student of the Bible.

No Lodianna Mission reports have been available while this magazine was made up.

## OUR MISSIONARIES IN INDIA.

## AND POST OFFICE ADDRESSES.

Mrs. Chas. W. Forman, Lahore, Punjab.	Mrs. Reese Thackwell, Ambala, Punjab.	Mrs. Jos. Warren, Morar, Gwalior, N. W. P.
Mrs. J. G. Gilbertson, " "	*Mrs. M. M. Carleton, (Ani) Kotgarh, " "	Miss Mary Fullerton, Jhansi, " "
Mrs. Hervey D. Griswold, " "	Mrs. Marcus Carleton, Sabathu, " "	Mrs. Jas. F. Holcomb, " "
Mrs. Robert Morrison, " "	Miss Jennie Colman, Dehra, N. W. P.	Mrs. Jas. M. Alexander, Allahabad, " "
Mrs. J. H. Orbison, " "	Miss Elma Donaldson, " "	Dr. Bertha Caldwell, " "
Miss Thiede (of Wagah), " "	Mrs. W. J. P. Morrison, " "	*Mrs. C. A. R. Janvier, " "
Mrs. Henry Velte, " "	Mrs. Abbie M. Stebbins, " "	Miss Mary Johnson, " "
Mrs. Francis J. Newton, Ferozepore, " "	Miss Margaret C. Davis, Landour, " "	Miss Margaret Morrow, " "
Dr. Helen R. Newton, " "	Miss Clara Giddings, " "	Mrs. John Newton, " "
Miss Caroline Downs, Jalandhar, " "	Miss Clara Hutchison, " "	*Mrs. Geo. H. Ferris, Kolhapur, S. M. C.
Miss M. M. Given, " "	Mrs. S. H. Kellogg, " "	Mrs. Jos. M. Goheen, " "
Miss Caroline R. Clark, Lodiana, " "	Miss Alice Mitchell, " "	Miss Esther Patton, " "
Mrs. Walter J. Clark, " "	Miss Jessie Dunlap, Saharanpur, " "	Mrs. George W. Seiler, " "
Mrs. Arthur H. Ewing, " "	Mrs. Chas. Forman, Jr., " "	Mrs. R. G. Wilder, " "
Mrs. U. S. G. Jones, " "	Mrs. A. P. Kelso, " "	Miss Grace E. Wilder, " "
Miss Emma Morris, " "	Mrs. John Forman, Futtehghur, " "	*Mrs. Robert Wilder, " "
Dr. Maud Allen (Jagraon), " "	Miss Mary Forman, " "	Miss A. A. Brown (Panhala), " "
Miss Wherry " "	Miss Emily Forman, " "	Miss McIntosh, " "
Mrs. E. H. Braddock, Ambala, " "	Mrs. Albert G. McGaw, " "	Mrs. Jennie Sherman, " "
Mrs. Calderwood, (en route) " "	Mrs. Chas. H. Bandy, Futtehpur, " "	Mrs. L. B. Tedford, " "
Dr. Jessie R. Carleton, " "	Mrs. H. M. Andrews, Mainpuri, " "	Mrs. Jos. P. Graham, Sangli, " "
Mrs. Howard Fisher, " "	Miss Mary E. Bailey, " "	Mrs. Hannum, Ratnagiri, Bombay Pres.
Dr. Emily Marston, " "	Mrs. Thos. Tracy, " "	Miss Rachel Irwin, " "
Mrs. J. M. McComb, " "	*Mrs. John S. Woodside, Etawah, " "	Miss A. M. Jefferson, " "
Miss Mary Pratt, " "	Miss Christine Belz, " "	Miss Emily T. Minor, " "

*In this country:* Mrs. J. C. R. Ewing, Washington, Pa.; Mrs. J. J. Lucas, Wooster, Ohio; Mrs. C. B. Newton, Clifton Springs, N. Y.; Miss Agnes Orbison, Winburne, Pa.; Miss Harriet Savage, 936 Franklin St., Philadelphia, Pa.; Mrs. W. J. Wanless, Toronto, Can. \*Not in formal connection with the Woman's Societies.

## IN VILLAGES ABOUT RATNAGIRI, WEST INDIA.



**D**URING the past few weeks Miss Green (English Zenana Mission) and I have made four trips of a few days each into the villages. The last of these tours has taken us about fifteen miles east of Ratnagiri. We are now within nine miles of home, at Hatkhambi, and are resting during the middle of the day in a public rest-house. We made tea on our oil stove, spread our repast on a canvas cot, which serves a double purpose when on a tour, and now Miss Green is pressing home the story of Jesus' love to a herdsman who dropped in to see us. She seems very hardened and has so long trusted in fate that she now cannot think there is anything better. According to the faith of all Hindus, she says her fate is written on her forehead.

Before leaving home we unitedly asked at our Sunday evening prayer-meeting that God would open a door for us that no man could shut, and we believe that He has done it.

We tour in a very simple way, taking nothing we think we can possibly do without. We have met with various kinds of treatment. At the first place we visited we were tolerated the first day, the second we were driven away, stoned (not hurt). We quietly left feeling hopeful of the place, and shall visit it again. We agree with Spurgeon that "the Devil's growl is assurance that God is working."

At the next village we took up our abode

in a three-walled building, 12 x 9 feet. We hung a tent door in front and were wonderfully comfortable. Here the people listened with more attention. A Mussulman came and said he had been waiting all day for us to come to his house and tell our story. Arrangements were made for a visit next morning. Women of near houses also gathered and we had an encouraging visit. On our return a man called us into his house saying, "Now sing and talk," both of which we gladly did. He hurried around to find something to give us. There were no cocoanuts, the gift which always speaks of good-will, and so he gave us two eggs and accompanied us back to the rest-house.

We next came to this town, Hatkhambi. It is very scattered and the remote parts are difficult of access, but if we can only get a listener we feel repaid. Some women here were afraid and ran into their houses. We gave leaflets in the school, and learned afterward that the master collected them all. Perhaps at the places where we have been most plainly rejected there may yet be most fruit.

In Pali the women were deeply touched, many of them following us from place to place, listening for more than two hours and, as Miss Green said, it seemed as though they would listen all day. We praise the Lord, for it is all His doings and wondrous in our eyes. I wish that some Christian could go and live at Pali to teach them the way of God more perfectly. A man came up and said, "This kind (women) don't understand

you." Several women spoke up immediately saying, "We do understand, we understand it all," and when assured again that the story of Jesus and a place in heaven is for them, their faces lighted up with joy. We read from John, 4th chapter, to prove to them that Jesus really loved the women.

Yesterday we rose early and started over the hills to a certain village, where we were invited to the house of a pensioned policeman.

Men gathered around the veranda where we sat; women gathered around the door of the inner room. We felt that God carried home our words. In the afternoon we visited another village. The way was long, rocky and wearisome, but if *one* of those precious souls who said they had never heard of Jesus before should believe on Him, how delightful to be foot-sore in such a cause!

*Amanda M. Jefferson.*

#### HEARERS, A LISTENER, FORBIDDEN TO HEAR.

BESIDES monthly examinations of zena pupils, and weekly visits to the Bible schools (Sunday-schools held on week days), I have had some houses of my own among employees of the jail. The women are of high caste, and especially bright. It is a great pleasure to teach them, except for one thing—it seems impossible to reach their hearts. They enjoy Bible stories, they sing our hymns very sweetly, but there is not the slightest evidence of interest in the subject of which they read and sing.

I think I would have given them up had it not been for a woman who comes in from outside. She brings vegetables to sell, and told me she always planned to arrive on Saturdays at nine o'clock, so as to be there when I came. She does not attempt reading, but I never had a better listener. She seems to forget all about her business in her eagerness to hear the instruction, and the little hymn which she always calls for, with the chorus, "Help me, Lord Jesus," seldom fails to draw tears from her eyes.

Not many days since I received a message

to this effect: "I would be glad to have the women of my family taught to read, but you have been teaching them things I did not wish them to learn, therefore I must ask you not to come to my house any more." This is the third message I have had, within a few months, from different sources, but of like character. Strange as it may seem, looking at the matter from our standpoint, I am pleased with it. Who told these men what I taught? They were never present. How could they know what their wives and daughters were learning unless these same women told them? And since they must have repeated what I said, it shows enough impression was made to cause alarm. More than this, such a method as these men are adopting will not efface it. It will stop the lessons, but it will also stamp more deeply what has already been learned. This is God's work, and must stand. Yes, I do believe that before many years we will have an army for the Lord, even here in Mainpuri.

*N. M. Tracy.*

#### CHRISTIAN MELA AT SAHARANPUR.

THE long prayed-for and much talked-of Christian *mela*, or conference, is over. We had over ninety men from outside, nearly all members of Lodiana Presbytery. Women were not invited, as accommodations were limited.

The conferences were very profitable and enjoyable. A great deal of stress was laid on the bad habit of the people of going heavily into debt. Once they borrow money from the usurers they hardly ever get out of their hands. One had a good opportunity at this *mela* of seeing men of high caste mingling freely with men just received from the lowest castes, and side by side on Sabbath, December 29, partaking of the Lord's Supper. Ser-

vices were conducted on Sabbath morning by Dr. Thackwell and the Rev. Ralla Ram.

On Saturday evening the whole congregation had a nice tea given them by a Christian gentleman, a Mr. Powell. It was a great success; they had buns, tea and all sorts of Hindustani sweets. Quite a number of the young men sat down on a *dari* with Mr. Ewing, tuned up their *sitars* (kind of guitar) and their drums, and sang so many *bhajans* and *gazals* in approved native style that quite a crowd of Hindus and Mohammedans were attracted in and listened attentively. A quick ear and good voice are of inestimable value on the mission field.

*Louise M. Kelso.*



West India Mission celebrated its Silver Anniversary, October, 1895. Mrs. Wilder and Rev. G. W. Seiler are the only members living who were at Kolhapur in 1870. A commemorative service was held and a thank-offering made.

come and teach her. She said her husband began to teach her, but he had no patience and would beat her when she showed any slowness. She heard that missionary ladies could teach women to read without beating it into them.

In Futtehpur District are 700,000 people, and this is only one district in Allahabad



PREACHING AT BINDKI.—SEE LETTERS, PAGE 104.

Bullock cart and little temple in the background at our right; village well toward our left.

Some copies of the Marathi Bible, distributed by Rev. R. G. Wilder in his lifetime, have lately been brought to study from in Kolhapur High School, by grandsons of those who received the Bibles.

The Hospital for Women at Allahabad, Dr. Bertha Caldwell in charge, will henceforth bear the name of its founder, the late Sara Seward, M.D. The opening ceremony took place January 30. There was a general attendance of 9,368 at the dispensary in care of Miss Symes, last year.

The new Hospital for Ambala field is not yet located. Dr. Jessie Carleton says she would rather wait a year than take an inferior site. Dr. Emily Marston went out with Miss Pratt into tents for village work in February.

A Hospital for Women in care of Dr. Helen Newton, is in operation at Ferozepore. Her father reports "an ocean of unrelieved suffering among the Punjabi women of our district."

Treating 1500 patients was one item in Mrs. Andrews year. She makes up all her own prescriptions.

Miss Thiede, alone, visits in fifty villages around Wagah.

A high caste lady sent a request to a missionary to

field. Bindki is an out-station.

In some of the villages near Futtehpur, Mr. and Mrs. Bandy know nearly every man, woman and child. "A number of times," Mr. Bandy reports, "we have taken the whole Church out to these places, and after holding a meeting with Bible reading, song and personal testimony, all the Christians have been sent out among the people of the place for personal work; men with men; women with women, boys with boys, girls with girls."

One million souls in Furruckabad District.

Rev. M. M. Carleton still preaches to his Ani flock, but now that he is no more able for mountain climbing, he sustains an evangelist substitute all the year, a hardy mountaineer who, with a pack of books on his back, searches out the villages at heights of two and three thousand feet. Mrs. Carleton has a school of fourteen children.

A million and a half of souls in Ratnagiri field.

Eighteen leper men and women were baptized December 8 at Chandag, where Miss Mary Reed does her set-apart and loving work.

In Kolhapur District the young ladies visited thirty-four towns and villages, a year ago, in which not a single Protestant Christian was living. "Only an hour or two,

perhaps, of the Gospel," wrote Miss Adelaide Brown, "then a year's sleep, or five years, before the voice of a missionary is heard again."

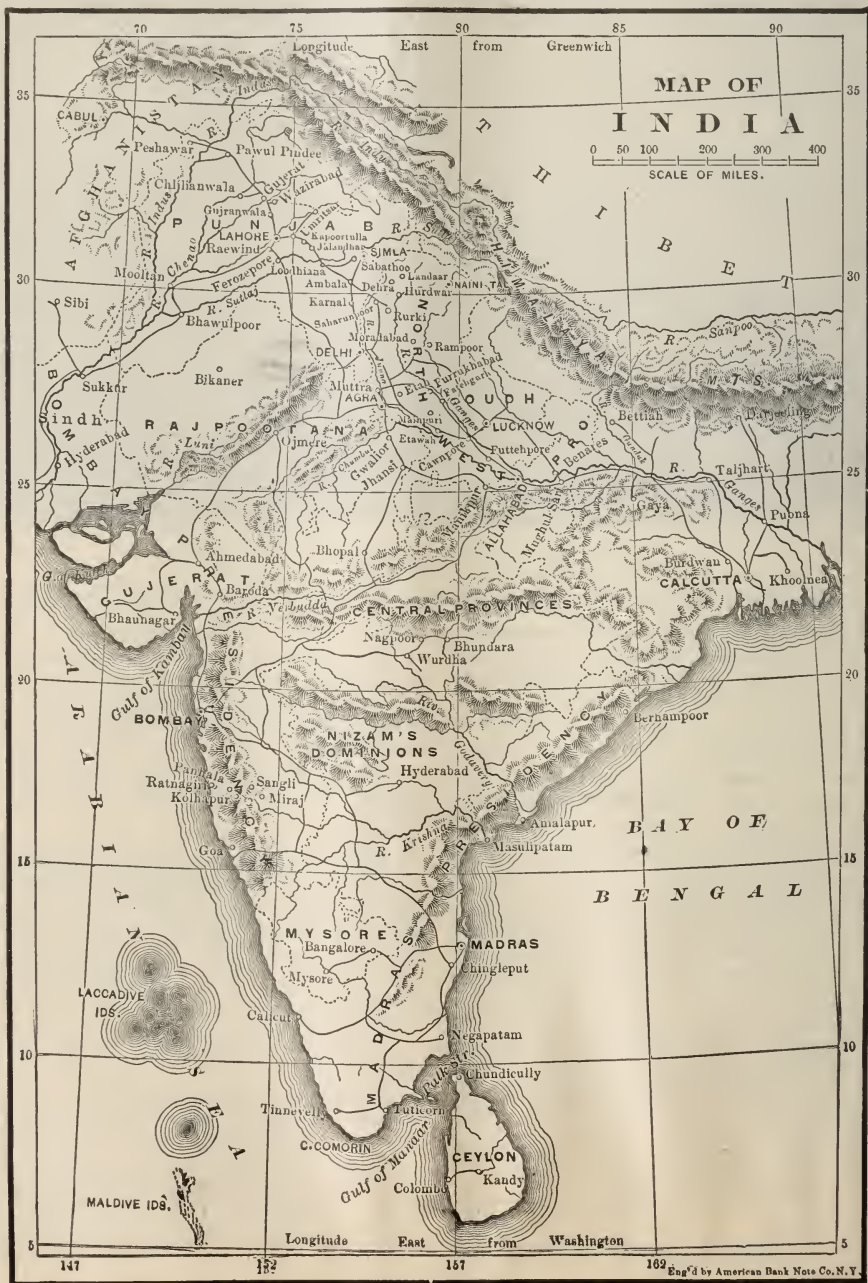
One can not drive two or three miles in any direction out of Jalandhar without passing a village.

Within six miles of Lodiana are twenty-five to thirty Hindu and Mohammedan villages. Many of them have not been visited by missionaries for years.

The Church at Ratnagiri has adopted a rule to take an annual collection for our Board of Foreign Missions and for the Bombay Bible Society.

Within ten miles of Mainpuri forty-two villages are visited by Bible women.

Four girls at Mainpuri memorized the Sermon on the Mount and twelve parables. There are five schools with ninety women and girls. "We have to contend with the idea," says Mrs. Andrews, "that of all the people in the house, the girl is least important, and when the family has no need of her further services, each day, she may go to school."



### INDIA MAP FACTS.

[Familiar names will be found somewhat disguised by the spelling on the map.]

India is the greatest dependency ever governed by a nation.

British India is as large as Europe

Five universities in India aggregate five thousand students.

Only four women out of one thousand in all India could read and write in 1881; in 1891 the proportion had been raised to six per one thousand. In Ireland the rate is 501 per thousand.

One hundred and fifty languages (besides dialects) are recognized by the last census.

There are less than one million Protestant Christians in all India. There are 208,000,000 Hindus and 57,000,000 Mohammedans.

No country except China has so many people as India. There are 229 to the square mile in British India. Illinois has 67.5 to the square mile.

Taking India as a whole, a town of not less than 20,000 inhabitants is found in every ninety miles.

Over 61 per cent. of the population are concerned in agriculture.

In 1891 there were 17,564 miles of railway.

Revenue in 1891 amounted to Rs. 88,000,000; one-eleventh was derived from opium.

The highest mountain in the world (Everest) is in India.

with Russia left out.

The Viceroy of India and his Council of six members are nominated by the British Crown.

The District is the unit of administration.

One-half the area of India, and less than one-third of the population, belong to Native States.

The most important is Haidarabad.

The distance from Lahore to Allahabad, in a straight line, is 630 English miles.

Twenty-eight cities of India have a population of more than 100,000. Lahore has 176,000. Allahabad, at the junction of the Ganges and Jumna, has 175,000.

Nine-tenths of the people of India live in villages.

The mean population per village in all India is 363.

In England 53 per cent. of the population live in 182 towns of 20,000 and upwards; in the 227 such towns of India, live only 4.84 per cent.



Two of the longest rivers in the world, the Ganges and Indus, are in India.

Benares, the metropolis of the Hindu faith, has been a sacred city twenty-five centuries.

Delhi was a city fifteen hundred years before the Christian era.

The mean monthly temperature at Allahabad is 77.8; at Lahore, 73.3.

In 1886 there was one worker in surgical instruments in the Empire, while 472,900 persons worked in gold, silver and precious stones.

About 26 per cent. of the children born do not live to the end of one year. In England, rate is 15.6.

Widows in India are 17.6 per cent. of the total of the sex, which is twice the ratio in Europe.

It is only eight miles between the northern and southern limits of this section of Futtehgurh District and not one-twentieth of the villages appear on the map.



SCHOOL IS OUT.

WHAT are these two-wheeled, one-horse vehicles? Who are their occupants, and wherefore this procession?

This is the celebrated springless *ekka* of India. Dehra school has closed for winter vacation, and the girls are bound for the R. R. station at Saharanpur. From there they will disperse in different directions towards their homes. There are seventy-five pupils, and they are of Christian (Hindu) parentage.

Three girls, besides the driver, must each horse (so called) draw, down through the beautiful mountain pass into the plain around Saharanpur. Here and there, on top of an *ekka*, may be seen a roll of bedding strapped, and out of sight, beneath the floor, is each one's small box of clothing. The girls, their tongues loosed by vacation excitement, sit "good and snug" on the *ekka* floor, and what they do with their feet and how those useful appendages will feel after a forty-two miles' ride is the inexplicable problem to us. But it is no problem to their teacher, Miss Donaldson. This is her seventh year with the

Dehra girls and she both knows all about them and how to ride that way herself. She finds many things to do in a boarding-school as her report shows.

"Keeping accounts, making out bills and receipts, counting rupees and pice for expenditures, correspondence with parents in regard to their daughters, with teachers seeking employment, and with the young men of the land seeking for wives, oversight of garden work and repairs, making out programmes and holding meetings with teachers, a daily class in the Scriptures and a semi-weekly prayer-meeting, an occasional examination of classes, listening to tales of joy and sorrow, defeat and victory from within and sometimes from without the school, make up the general round of duties."

Miss Donaldson regrets the devotion of a comparatively large part of her time to financial and secular cares, and thinks that two missionary teachers, instead of one, are necessary for the best development of the religious life in so large a school.

#### INSIDE WOODSTOCK (SCHOOL) LANDOUR.

THERE are at present over a hundred girls, including day pupils, the larger number being Eurasians.

Life here was at first very strange to me. I wonder if the story of a day will tire you; it does me often. At a quarter of six in the morning I become conscious of a gong made of a flat piece of metal struck by the man with another piece of metal. Round the house he walks and hammers, until he supposes the sleepest eyes are open. The girls have three-quarters of an hour to dress. Then a little bell jingles, and all kneel and pray,

or at least remain silent for five minutes on their knees. While the girls are dressing, the *ayah* brings me my two slices of toast and a cup of—well, it is called tea. The girls have their *chota hazrie* of tea and crackers in the dining-room on bare tables. This finished, the teacher in charge takes them to the schoolroom, where they read their Bibles. A few minutes later, I appear on the scene to take the maidens walking. After seeing all have their hats, they would rather not, and discussing the possibility of walking in "the only shoes I have, Miss Davis,"

the line moves. We are back for prayers at 7.45; at 8 o'clock study begins. Three half-hour recitations, and the breakfast bell rings. At 10.30 lessons again, until 1.50. Fifteen minutes later dinner is served, and at 3 o'clock recitations begin, lasting until four. This finishes regular class work, except gymnastics. The girls are free until six, their tea hour, prayers follow and they work from 8.30 until 10, according to grade. It is a busy life for both teacher and scholar.

The girls, in spite of the long nine months away from home, are happy here. They are a strange mixture, wonderfully thoughtful about little things. They see instantly where little kindnesses may be done. They are more courteous than home girls and speak better English than those of a corresponding class at home. This is easily accounted for by the fact that they hear little but pure English. The greatest difficulty the teacher en-

counters is lack of energy of mind and sense of responsibility. This is serious, and tends to wear her out or to make her indifferent.

The policy at Woodstock hitherto has been to make the education much like the finishing process of some home seminaries, rather than to train pupils to pass government examinations and go on with higher work. But, owing to changes in the country, many of the girls will be thrown on their own resources, and we plan, therefore, to make a beginning of a training department for teachers. The school has been and is a power, and we hope is to do much to bring a better, purer life to India.

It is not a trifling thing that next month one hundred girls who have had for nine months a wise Christian training, will go to homes, most of them without God, all over this land. Will you not offer prayer for Woodstock? *Margaret C. Davis.*

#### PREMADINI.—A TRUE STORY.

PREMADINI means Daughter of Love, and dearly her mother loved her, and cherished her tenderly, though she was "only a girl." She knew full well that, humanly speaking, the girl's only happy days would be those spent by her fond mother's side.

While too young to remember much about it, Premadini was one day bathed, anointed with sweet odors, dressed in Turkey-red silk, adorned with jewels, and told that she was now to be married. She was given sweetmeats to eat and a rag doll to keep her amused, and, after many tiresome ceremonies, her tiny, dimpled hand was taken by the priest and tied fast to that of a Brahman gentleman, thirty years older than herself and possessor of three or four wives already. A white sheet was thrown over the newly married couple, and the frightened little wife was enjoined to look up into her husband's face for the first time.

The wedding was over, and still, for a few more precious years, mother-love could watch over little Premadini. She was taught to cry at the idea of going to her husband, and when her mother gave her lessons in carding and spinning, she taught her to sing this spinning song:

All day long my skeins I make,  
Nor kisses give, nor kisses take;  
In my own home the queen am I—  
Why should I for another sigh?  
I, that bow to my God alone,  
Shall I a man for master own?  
Shall I fall into another's snare,

Pass my life in another's lair,  
To another my heart's secrets lay bare?  
Oh, what is marriage here below,  
What but barter of bliss for woe?  
Dust turns to dust, and dust am I,  
Why should my dust for marriage sigh?

When Premadini was ten or eleven years old, her husband sent for her. The bare walls of an ill furnished zenana, or women's quarters, now shut the little girl in with three or four older wives, who tormented her, tyrannized over her, and kept her constantly at work preparing the food, scouring cooking vessels, grinding the day's allowance of unbolted flour, or spinning the thread which the village weaver would turn into cloth, to be dyed and made into gay wearing apparel for the older wives. But above all, did this little Cinderella shrink within herself with dread unspeakable, from the sound of her husband's footsteps. His dog might run to meet him with pleasure; his little wife would draw her veil over a face drawn and pinched with fear.

There is a Turkish proverb which says: "The nest of the blind bird is built by God," and He that builds the nest of the blind bird and notes the sparrow's fall yearned over little Premadini.

One day a missionary called and asked leave to visit the ladies of the house and teach them to read. The husband gave an ungracious consent, "You can try it, lady, but you will find it useless. Women cannot learn to read. You might as well try to teach my

cow!" Great was his astonishment when some months later he was called in to hear Premadini read. He could scarcely believe

lot now. But Jesus kept His lamb.

One day her husband found her poring over God's Book. He snatched it from her, tore it up, and beat her cruelly. Another day she was singing softly to herself out of her beloved hymn-book, her one remaining comfort,



VILLAGE IN THE DISTRICT WHERE PREMADINI LIVED.

his own ears. "A girl able to read, did you ever!"

Little Premadini now began to hear and eagerly drink in sweet stories of the Saviour. That in all our afflictions He is afflicted, that in His love and in His pity He redeems us, and comforts us, as one whom his mother comforteth—what wonderful words were these! Never such were spoken of Hindu deities, of the gods of wood and stone which she had been taught to worship and *dread!* And when she read how the Son of God spent His days in healing, in forgiving, in feeding, in seeking and saving, she nestled up close to her teacher and whispered, "I would love to be saved by such a Saviour." Thus this sorrowful heart yearned for Him, sought Him, and now trusted Him. She must also now obey Him, and renounce idolatry. How could this frail young girl brave that cruel man's wrath? Only in God's strength did she pluck up courage to tell her husband that she could never again offer incense to idols. His answer was a terrible beating, and the shutting of the door forever against the missionary's visits. God only knows the days of pain that were Premadini's

The sweet, sweet voice of  
Jesus  
Hath eased my troubled  
heart  
The sweet, sweet voice of  
Jesus  
Hath bid my fears depart.

Her husband returned from his office unexpectedly, entered the room, destroyed the book, dragged the tender little girl to the fire, and with a red-hot iron burned away all the palm of her left hand. A beating followed, and then, with a kick and a curse, Premadini was flung half dead into the street.

The missionary, returning from her work, was passing just then and came upon her poor, maimed and half unconscious pupil lying in the street. A crowd of pitying neighbors explained the situation, and she was carried to the missionary's house. There she was nursed with gentle hands, baptized into Christ, and then placed in school where she is now, under training to be a worker for Christ as well as a sufferer for His name's sake.

The wind that blows can never kill  
The tree God plants;  
It bloweth East, it bloweth West,  
The tender leaves have little rest—  
But any wind that blows is best.  
The tree God plants  
Strikes deeper root, grows higher still,  
Spreads wider boughs, for God's good-will  
Meets all its wants.

If in the soul's still garden-place  
A seed God sows—  
A little seed—it soon will grow,  
And far and near all men will know  
For heavenly land He bids it blow.  
A seed God sows,  
And up it springs by day and night:  
Through life, through death, it groweth right,  
Forever grows.

(Mrs.) S. M. Thackwell.

## WEST INDIA CROWDED WITH VILLAGES.

THIS village is twelve miles from Kolhapur. Miss Brown left me this afternoon for Kodoli, her station, and I have with me only the catechist and his wife and the cook and his wife. For the past two weeks Miss Brown and I have again shared touring experiences.

We have this year taken an entirely new route. Of the seventeen villages reached, I have found Christians in four, these being near our stations. In the remaining villages we were strangers and curiosities. In one, twenty-six miles from Kolhapur, we felt special tokens of God's blessing. Before our early morning cup of tea, the *patil* and twenty-five men were listeners to the story we told; then sick people, school boys, and scores of women followed. About four o'clock we gathered for Bible study. Mr. Yatman's *Lessons for Christian Workers* were very helpful. The hour of united study was a most important feature of our tour.

This special afternoon so many people gathered around us that the Bible study was turned into a service with quiet listeners. At the close of the catechist's earnest talk, one man asked, "Is it in your mind that one of us should join you?" another said, "Do you do anything to a person by which his mind is turned?" Such questions are very helpful in directing thought to Jesus. It is extremely difficult for the people to think of religion as the connection with a living, personal Saviour. After this service we walked out to a quiet tree by the edge of the town. We both felt that prayer had that day been answered for us, and in the twilight we asked our Father to bless those who had been remembering us. It is precious to think that some of these were in America. Is the Sabbath sunset hour observed by very many at home?

As we were going into the town two young men met us. They wished to read,

they wished to get books, they had been listeners in the afternoon. One said, "You have shown us the place but not the way to it." This led to further conversation. One of them called the next morning and, when asked if he had prayed the previous night, replied "Yes." What had he prayed for? "I asked God to turn my heart."

At this place we were treated very cordially in the government school and had special access to one home by trying to relieve a dying baby. The people were very good in letting us apply hot fomentations and linseed poultices, but the eyes of the beautiful child were so set there was little hope. I fear it was a case of over doses of opium.

"When will you come again?" "Come and sit for a little?" "Come, now." Such were the words of women as we left this village. When praying about it afterward our Christian cook said, "Oh Lord, the people so listened to us it is our conviction that Thy hand was upon them."

Our next halt was Islampur—a town of 10,700 inhabitants, with one hundred and forty villages in its District. We have for three years wished to occupy this place. It is the center of a most inviting village district. But who can go? Mr. Hannum and Mr. Irwin are wishing to open Vengurle in the Konkan. Mr. Tedford has a large field. Mr. Graham also, and the boarding-school. Mr. Simonson is in charge of Miraj. Mr. Seiler is wanted to fill Mr. Goheen's place during his furlough, and Mr. Wilson has the High School.

After such a tour we do feel burdened with the fact that there is no immediate prospect of opening up this work. What can be done? If one more missionary could come this year there would be hope for this village district.

December 25, 1895. *Grace E. Wilder.*

## INSIDE THE HOMES OF INDIA.

## I. NON-PURDAH MOHAMMEDAN HOMES.

I AM much interested in two or three Mohammedan houses into which I gained entry through a very erratic and unsatisfactory pupil of mine—not to teach but, as they regard it, for friendly visits. They are poor working people (sewing for some of the little tailor shops) and are not *purdah* women. After I have finished with other houses near them, and am tired of hearing the same simple spelling lesson in the First Hindi Book from

five or six pupils in succession, it is rather a rest to go where I need not require of myself all that preliminary labor.

I began this programme at my first visit: as soon as I have exchanged greetings with the five or six women who are seated in an outer verandah or in the courtyard, I take my seat on the *charpai* they offer and, at once, all the small girls and wee children and several neighboring women gather. I pull out my Testament and read a little; a

miracle, or a parable, or a few words of Christ's teaching. Then I keep asking questions as I go along to be sure they understand, for some of them are very ignorant. Afterwards I try to draw the story bit by bit from them—preferably from one of the

*vie* will hear of my visits and forbid their letting me come, unless he thinks it not worth while to meddle.

There is much more prejudice among Mohammedans than Hindus and we meet more opposition from them. That is why I prize these simple, kindly people.

(Of later date.)—

I still have a pupil at the Mohammedan house mentioned above, but lately there is a difference. They welcome me just as warmly and join me in singing, but whenever there is the name of Jesus or reference to Him as the Saviour, in the *gazal*, they cease singing and, when we are safely on neutral ground, begin again. It is due to some one's interference.



A HINDU BOY AND HIS IDOL WORSHIP.

younger ones. Then some one is sure to say "Sing," and I sing more than one *bhajan* or *gazal*, one and another calling for some favorite. There is one old woman in the audience who listens best of all and answers most intelligently, and more than once I have seen the tears trickling down her cheeks. A few of the others listen earnestly, but some look on it all in the light of a little amusement and are ready to laugh and jest and break in with trivial questions about my dress, or my lack of jewelry, or, most common of all, if I am married, and if not, why not? It is forbidden by their law for any woman to remain unmarried and is regarded as a sin, and, while they forgive a good deal to a foreigner, they cannot understand that. I answer briefly and try to get back to the subject, and, if I can turn their thoughts in no other way, begin to sing again.

When I leave, I am escorted by two or three into another house quite near, where there are one or two *purdah* women. Last week one of these begged me to see her sister and sent some children along to show the way. People sometimes wonder how we get into houses; that is often the way. It is something like E. E. Hale's "Ten times one is ten." Some of these days their *moul-*

## II. HINDU FAMILY RELIGION.

I saw an unusual sight in one of my Hindu houses the other day, for, usually, in the better houses there is a little room set apart to the household gods and the worship is not visible, though I constantly hear the little bell which they keep ringing at intervals to keep their divinity's attention from wandering, perhaps.

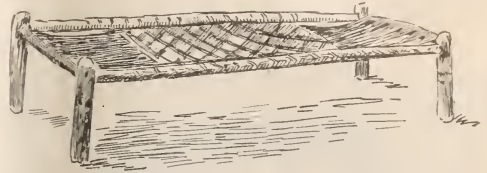
This time a young boy of twelve or so went through all his manoeuvres in another verandah not far from where I was teaching his sister and young aunts. He took plastic mud, such as children use for mud pies, and either made a rude figure or else mended up one already made, for I saw him moulding the rude head and arms and clapping them all. He had a lot of brightly burnished brass vessels around him, as he sat cross-legged before this ugly grotesque little image. I could not be so impolite as to openly watch him neither could I neglect my pupils, but I managed to take in some of his motions out of the corner of my eye. He rang his little bell and repeated some jargon over and over, of which I did not catch the meaning, in a loud singing tone. Then he stuck his damp little image full of white stemless flowers and poured a libation of Ganges water



over it, from a vessel with a spout something like a tall teapot. Afterwards he waved a tiny saucer filled with oil, in which was a tiny wick lighted, before the image, and offered it various things from the various vessels—probably *ghi* (melted butter) and rice, and when it was all over he put away the things and went serenely off to his play. I know the boy, a heedless, scatter-brained youth—unlike his older brothers whom I like better, and I think I am safe in saying he had not one solemn thought or aspiration upward, through the whole performance. I kept thinking of the “vain repetitions of the heathen” as his monotonous chanting sounded in my ears.


All these sights sadden, as we realize how idolatry is bound up in their daily lives and how slow they are to see in it sin. I feel more and more how useless all our teaching would be if we had not our Master’s command to teach, and His promise that, if we only ask, the Spirit will teach us what to say.

Mary E. Johnson.



THE EVER-AT-HAND “CHARPAI.”

### SNAKE STORIES—ALL TRUE.

 SERPENT worship\* claims one day in the month of August. All good Hindus then worship the god Nagoba—the cobra, the most venomous serpent known. It is said that the peculiar mark on its neck, which resembles eye-glasses, was put on by the god Brahm in blessing. On this day children and adults make pictures of this reptile and worship them. In many places the cobra is protected, and on this day milk and food are placed before its hole to propitiate its wrath. It is said that in Travancore alone there are no fewer than forty-eight temples where live cobras are worshiped.

Just at the time of this festival, two years ago, our Kolhapur Rajah, out with his retinue of young chiefs, for his daily ride, saw a cobra and reached out for it with his spear. Missing or only wounding it, he followed it to its hole, where he smoked it out with burning hay and killed it. An advance surely over the superstitions of his ancestors, some will say. Yes. An advance to-day, perhaps to be retracted to-morrow by his doing some heathenish thing to appease the murmurs of servants or some class of people.

Lucy Ferris.

ONE day Miss Patton, on her return from school, met a cobra just coming out from her room, through a space at the bottom of the door, caused by swelling of the wood. Mr. Goheen came and destroyed its spectacled snake-ship.—*Indian Notes.*

If such a thing is possible the Sadhs\* are more self-satisfied than the Hindus. Their creed, so far as I know it, is, “Remember the Master” (the only name they use for God) “and don’t take life.” I rarely give a Bible lesson that this objection is not raised against Christianity, “You take life.” No sin in their sight is to be compared to that. I once saw a Sadh carry a snake on a pair of tongs out of his house. When I remonstrated with him for not killing it, he replied, looking upward, “Could it bite without His command?” Nevertheless he was in great haste to get it out of his own dwelling and dropped it through a hole in the wall of his neighbor’s garden.

Mary P. Forman.

WE were shocked to hear of the death of old Tukaram Mali, a gardener who had been in the employ of missionaries for at least a dozen years and who was well taught in the things concerning salvation. He was bowing down before an idol in his house, when a snake crawled from under it and stung him, causing his death in a few hours. This seems like a direct judgment from God, and we trust may prove a warning to those who are still rejecting Him.—*Ratnagiri Letter.*

A WOMAN brought her dying child, who had been snake bitten†, to Mrs. F’s to see if they could do anything. The woman was at work and the child playing about the floor when, looking around, she saw a snake crawling away from it. Very much frightened, she snatched up the child and looked it over

\* The people worship snakes from two opposite motives: some propitiate them through fear, some admire and reverence them. South India is especially the home of serpent worship.

\* An irregular class of ascetics who occupy a separate ward in Futehgurh. Sadhu means holy man.

† There are 20,000 deaths in India annually from snake bite.

but saw no sign of a bite; at the same time she screamed to some one to kill the snake. She then nursed the child and it went to sleep, but did not wake as usual and they saw it was in a stupor. They got an *ekka* and rushed off to a dispensary. The doctor was not in, and some one suggested a man not far away who was famous for curing snake bites. To him they went. He asked at once, "Did

you kill the snake?" On hearing they did, he said: "Then I can do nothing for you; you should have caught the snake, secured it and called me. Then, by my music and sorcery, I would have caused the snake to approach the child and it would have put its mouth at once to the bite and sucked out the poison. As it is, I cannot save the child."—*Allahabad Letter.*

### VACATION UNDER HIMALAYA DEODARS.



ONE DEODAR.—SAME TREE AS THE LEBANON CEDARS.

We are in the Deoban Forest Bungalow, near Chakrata Hills, and it is August 23. We only wish all our friends could enjoy with us this grand mountain scenery, the fresh air and delicious smell of pine trees. We have been fortunate in securing the use of a bungalow belonging to the Forest Department. It is a quaint old house on top of a mountain over 9,000 feet high and in a fine forest. In the front is one large room used as dining and sitting room. It is charming for three reasons: it has a large fireplace which does not smoke, where we can have a fire burning all day long; and a large square window, so deep it really makes a small room. After living ten months of the year in a house without windows, it is a pleasure in itself to curl up in a deep window seat and read stories. But this is a rainy day pleasure, for, when it is clear, the charm of the forest, its great rocks covered with moss, ferns and wild

flowers, is greater than window seats and story-books. The third great attraction of our dining-sitting room is papered walls, ornamented with horns of various animals that have been killed in these mountains. On the floor are several bear skins and one tiger skin. There are three bedrooms. Stairs are on the outside of the house, but covered, as is the long passage leading down to the cook house. The bungalow is furnished with all heavy articles, but dishes, lamps and cooking utensils we bring with us. Shall I tell you who "us" are? Misses Given and Downs from Jalandhar, Dr. Emily Marston and Miss Pratt from Ambala, Dr. Bertha Caldwell and myself. We all met in Landour.

We were in Landour only long enough to do some necessary shopping and visit the dentist. It rained all the time we were there. It did seem foolish to undertake a journey of nearly fifty miles, through the mountains, during the rains. But what could we do? This is our vacation season and we must stay at home or run the risk of getting wet. However, the very afternoon we left Landour the sun came out and we had good weather all the way.

Rest houses between Landour and Chakrata are very small, and we were afraid there would not be room for us all at one time, so we divided into three parties. Our first bungalow was a tiny cottage with only two small rooms, built on a mountain spur. High above us were grand old mountains and below were beautiful rice fields. From there the road was down hill for three miles, until we crossed the Jumna River, and we walked all the way. At night we were always tired and hungry and glad to get our dinner and go to bed. We keep house by turns. The first two or three days we could get no meat, so we had to, like the Africa missionaries, "kill a tin of something." We thought we had lived in the jungle so much we knew how to make ourselves comfortable. Several weeks ago one of our company sent up her

camp bed and a box containing camp dishes, fresh eggs, and some home pop-corn. She expected to find them here, but the heavy rains caused the river to rise so they are still in Saharanpur. She is sleeping on a bed of pine branches, but alas for our fresh eggs and that pop-corn!

I think I can do with a shorter vacation this year because the tramp through the mountains and the out-of-door life up here does usso much more good than sitting about, in our Plain.

*Jessie Dunlap.*

#### BIOGRAPHICAL.

“Her children rise up and call her blessed.” Prov. 31 : 28.

MISS ELIZA AGNEW.



MISS ELIZA AGNEW.

MISS AGNEW has been affectionately called by the people in Ceylon, “The mother of a thousand daughters.”

She was born in New York City February 2, 1807, and decided to be a missionary when eight years of age. Her day school teacher once, while giving a lesson in geography, pointed out the heathen and Christian lands, and she must have said some earnest words about the darkness of the heathen, for this little girl then and there made her life resolve. Family ties detained her at home until she was thirty-two years of age.

It was not usual at that time for Mission Boards to send out unmarried ladies, and the Board to which she first offered herself refused to send her unmarried, but, thinking her a desirable candidate, went so far as to offer to find for her a suitable life companion. Miss Agnew, however, thought that a woman, engaged in such work as she desired to undertake for heathen women and girls, ought not to be hampered by family cares.

She was accepted by the American Board and appointed to Jaffna, the Northern Province of Ceylon. Her journey occupied nearly six months in a sailing vessel around the Cape of Good Hope. Her Journal of the voyage shows that she was accustomed to look on the bright side of things. She never

mentions discomforts. She seems to have been appreciative of all that was good in people whom she met and was absolutely silent as to their faults and defects. These characteristics she maintained through life.

When missionaries first landed in Northern Ceylon, the prevailing religion was Hinduism. The Hindus say that they worship 330,000,000 of gods and goddesses, but among them all is not one whom they love or who, they suppose, loves them. Hindus have no knowledge of a *holy God*, of a God who desires *His worshipers to be holy*, of a God *able to make His worshipers holy*.

Parents in Ceylon were willing to allow boys to attend school, but when missionaries asked for girls also they said, “A girl could never learn to read any more than a sheep!” However, after two years of effort, one little girl was induced to commit to memory the Tamil alphabet, and, when Miss Agnew reached Ceylon, a boarding school for girls had just been opened at Odooville.

Miss Agnew lived in Ceylon forty-three unbroken years, never returning to America, and except two of those years she was in charge of this school. More than one thousand girls, altogether, were her pupils. Six hundred of them graduated, *all* of whom went out as professing Christians. The majority of these girls had come from heathen homes, some having not even heard the name of Christ before entering the school. Many of them became wives of pastors and teachers. Not a few of them engaged in direct Christian work as teachers or as Bible women among their heathen sisters in the villages. Nearly forty of Miss Agnew’s former students are now Bible women. Each of them is teaching in perhaps thirty or forty homes, and some thousand women and girls are hearing the story of Jesus from their lips.

As giving some idea of her personality, we quote a letter received from Miss Agnew on our arrival in Colombo, *en route* for Jaffna in 1879:

My dear Missionary Sisters :—

With a warm heart and inexpressible delight do I give you Eliezer's welcome, "Come in, thou blessed of the Lord."

For two years past we have sent the Macedonian cry, "Come over and help us." Though I was anxious for two, yet my stinted faith would not allow me to revel in the anticipation that more than one would be added to our mission circle. I do rejoice that our Heavenly Father has sent you to this Eden of the East, and that you are allied in the ties of nature, and that you have a brother to aid and counsel you. This society may prevent loneliness from usurping even a small corner of your hearts.

You are coming to a goodly country "where every prospect pleases"—no Anakims to fear. Your necessary weapons will be the living coals from the altar of the Lord in your hearts and upon your lips, and the sword of the Spirit in your right hands. Fear not; let timidity have no place; press forward; and, in the spirit and with the language of the chief apostle to the Gentiles, say, in strong faith, "I can do all things through Christ who strengtheneth me." Necessity is laid upon every missionary to inscribe upon his breast-plate "Look unto Jesus," and to follow the example of the disciples of John the Baptist, who, after the burial, "went and told Jesus." The blood-bought mercy-seat will appear to you a more precious place in a heathen than in a Christian land. Deprived of so many of your spiritual aids, you will be more inclined to enter the holy of holies, where Jesus answers prayer.

I hope that you are as highly favored as Heman's three daughters, who could sing in the house of the Lord. And though you may not understand how to strike the cymbal or make melody on the harp, I trust you can handle the organ and thus enhance the sweetness of our music whenever we frequent the gates of Zion.

I know of no other individual in any mission who has, like myself, remained at one station forty years. In relation to my work, in spirit I know no change; physically I am weary, weary, weary, and need, as Jesus did, to "turn aside and rest awhile."

Yours affectionately, *Eliza Agnew.*

We enjoyed the great privilege of having her an inmate in our home, the last two years of her life. During that time she never said one word that we could wish unsaid, or did one act that we could wish undone. By her singleness of purpose, her blameless life, the success which she achieved, she has made the position of an unmarried lady missionary honorable in Ceylon for all future time.

It was Miss Agnew's unfailling habit to rise with the first streak of dawn and spend the first hour alone with God. This habit came to be known by all associated with her, and no one ever thought of interrupting that hallowed hour. The low murmur of her voice in prayer, often long continued and earnest, was heard at times by servants and pupils, and they knew that, among the many names she would present before the Throne of Grace, theirs would not be forgotten. This

one habit of giving the first and best hour of each day for forty-three years to Jesus Christ, did much to convince all around of the reality of her religion. She came out from her room with a spirit calmed, strengthened and joyous, and had a holy influence on those who knew her most intimately. The best thing which her pupils learned from her was this habit of Bible study and prayer. Not a few of them became women of one Book. She taught secular lessons carefully, and was desirous that her pupils should be well trained in the usual branches, besides music, needlework and domestic duties; but every pupil knew that her teacher's supreme desire for her was to be a humble follower of Jesus Christ.

Miss Agnew gave herself unreservedly to the people of her adopted land. She was at all times accessible to them, and there was not a chair in her rooms too good for them, nor a book in her library, however choicely bound. She would listen as patiently to troubles of the lowest as of the highest in caste. The people remember her with undying affection. Many have named their children and grandchildren after her.

Her last days were peaceful. The Rev. W. W. Howland, seeing that the end was near, asked, "Is there anything for which you would like me especially to pray?" "Pray for the women of Jaffna that they may come to Christ," she answered. At the very time when she was asking prayers for them, every room in our house was filled with Native Christian women who were praying that, if it were God's will to take her to Himself, He would spare her suffering. God heard their prayer and she passed away like one going into a sweet sleep. Many pastors, catechists, teachers, lawyers, Government officials and others, the leading men of the Peninsula, who had married girls trained in her school, came to the funeral service, bringing their wives and children. As we looked over that great audience and saw everywhere faces full of love and eyes full of tears, for her who had brought to hundreds of homes the light and hope and joy of the gospel, we realized how precious a life consecrated to Christ may be.

In hundreds of villages in Ceylon and India, just such a work is waiting to be done by young women of to-day as that which, with God's blessing, Miss Agnew accomplished in the Jaffna Peninsula.

*Mary and Margaret W. Leitch.*

## ZENANA VISITING.—I.

I AM afraid that most of us who are workers in the Master's vineyard carry a heavier burden of cares and worries than our blessed Lord expects of us. *We* would fain help forward the germinating, budding, blossoming and fruition, even. May He forgive us and help us to be patient, faithful sowers, lifting up our hearts to Him to help forward the rest.

I have had free access to one hundred and eighty-six houses and paid six hundred and forty-six visits, besides examination work; that is, going to the pupils whom my two teachers instruct. There is Sabbath-school class at Rakha and the alternate Sabbath noons spent with the servants and beggars. It does not take any time to report this, but it is nearly the record of what has been done from January to December 1, 1895.

The responsibility as to how to reach their hearts weighs one down. To keep attention to the subject in hand is truly up-hill work, so easily are their eyes and ears diverted. But, verily, there is some excuse to be found for them. Babies abound; often their morning meal is in course of preparation; sellers of fruit and vegetables come in; one of the sons has to go to school and mothers or sisters are called to look for the missing article of dress, pencil or book. Taking all in all, it is often during these times of interruption that I am visiting and, by silent prayer but open page, trying to tell them of the most important thing—preparation for meeting their God and Judge. These manifold interruptions oblige me to stay on and on, and that is why I can never visit the fourth house. Time there may be, but a sense of being used up, of nerves unstrung, forces me to go home.

*Edith A. Blunt.*

## II.

With one of the Bible women I went to a village three miles away. Meeting a woman we answered her stare with a greeting and

## A LETTER (EXTRACT) FROM MRS. ISABELLA BIRD BISHOP.

Written to Dr. Ellinwood, dated Seoul, Korea, Dec. 5, 1895.

MUCH good work is being done here, but that which has interested me most is the work at Pyeng Yang, where I spent a week seeing and hearing a great deal of it. The class of men from the villages was just being held, and their narrations of the Christian work being done in these places by those who were scattered abroad, by the war, are

said, "We have come to see the women." "What for?" "We would like to see them." "Where do you come from?" "Lodiana." A bedstead was placed for us, the ground



A ZENANA VISITOR JUST STARTING OFF.

swept up around. We asked that other women should be called. "There are no others, they have gone to the next village to mourn; a relative has died there." "Well, you come and sit down." "We have our work to do and cannot sit, but will you have some bread, or is there any way we can serve you?"

No one came to listen, so we went to a village on the outskirts of the city. Here we were told "no one reads here. There is no one here who will give you a seat, every one is busy making bread." We went on to a place where they were pressing out oil, and, as I wanted to see the press, the women asked us in, and we sang and tried to talk. But the children quarreled, the woman of the house was making arrangements to sell her oil, or children were crying all the time, so we did not feel that we made much impression. We do not often have so discouraging a day; indeed, never had before in village work, though I often have in the city.

*Emma Morris.*

most wonderful. Requests are daily coming from villages at great distances for Christian teaching, which cannot be met. Some of the notoriously bad characters in that most wicked city are so changed as to be a wonder to their townsmen. The dispensary had only been opened for three days, yet on the day I visited it, two hours did not suffice for

seeing all the patients. On all sides and in every form the work is increasing, and it is lamentable to have to refuse so many earnest petitions sent in for teaching. I have been much moved by the piteousness of Pyeng Yang—four-fifths of which is now but blackened ruins—and its openings to the Gospel. Who knows how long this may last?

I make an earnest plea not for one but for two workers to be sent out at *once*, deeply spiritual men, earnest evangelists and loving. The need is great and pressing. In my present journey of two years I have not seen so promising a mission field as this province, except Chinese Manchuria. A great door and effectual has been opened by the war, but doors sometimes close when men are not ready to step in.

I attended a meeting the last night in Pyeng Yang, of a most deeply interesting character. One sorcerer brought his instruments of sorcery to Mr. Moffett; many others told of the numbers who had given up devil worship in their villages. When Mr. Moffett told them that I was going to write this let-

ter, they gave what I can only call a unanimous *shout*, and then one man offered earnest prayer for its success and asked that winds and sea might bear it swiftly.

As I looked on those lighted faces so different from the ordinary apathy of the Korean expression, and on some now "washed and sanctified," who I had been told were among the vilest of men in that vilest of cities, I felt that the old and oft-decried Gospel of Love, judgment to come, love, atonement and forgiveness, has lost nothing of its transforming power; but that it is still "the power of God to salvation to every one that believeth." I hope soon (for the case is urgent) to hear that two men full of faith and the Holy Ghost have been sent to Pyeng Yang. A living Church cannot be deficient in living men for such a purpose—a dead Church may. I wish I had a pen of fire to urge this plea. May He whose Spirit is so manifestly stirring those dry bones in Korea, stir the hearts of your Board and Church, for "now" seems indeed "the day of salvation."

#### THE PUNDITA RAMABAI AND HER SCHOOL AT POONA.

The Shârada Sadan is both a home and school for high caste widows. From its establishment, seven years ago, it was to be conducted on "principles of freedom and neutrality in religious matters;" but the local Advisory Committee, composed of Native gentlemen, very early showed their wish to make it strictly Hindu. They preferred charges of disloyalty and severed their connection with the Sadan, saying, in their public letter of resignation:

... We have strong reason to believe that many of the girls are induced to attend private prayers regularly and to read the Bible, and that Christian doctrines are taught to them. Pundita Ramabai has also shown her active missionary tendencies by asking the parents and guardians of girls to allow them to attend her prayers, and in one case at least to become Christians themselves.

We disavow all connection with the institution.

At this time Ramabai's life was threatened in anonymous letters, and twenty widows were suddenly withdrawn from her school by their guardians.

Mrs. Goheen wrote in the summer of 1894 as follows: "As I understand it, Ramabai conformed to the letter of the laws laid down by them (the Committee); but, as she grew in knowledge and grace, she inevitably became more aggressive in her Christianity. . . . I will quote a paragraph (from the Report of the American Committee) which in

itself, I think, justifies the existence of the Shârada Sadan."

"We have been told that the life of the child-widow is not so hard and pitiless as represented, that the majority have happy homes, and that they yield cheerfully to the restrictions custom or religion place upon them. Why, then, are the shaven head and coarse white garment "badges of shame?" Why are the bodies emaciated and disfigured by starvation and cruel blows? Why the sullen, joyless expression of the face? Why so many suicides and lives of shame among child-widows? Let him who believes such statements, though made by Hindus themselves, come to the Shârada Sadan and listen to the pitiful histories of some of its inmates, see the white marks of the hot iron on the head, the little white scars made by sharp finger nails meeting in the tender flesh of the face; as I have heard and seen all this and much more, and he will not only know the truth but will feel it a privilege to do something for these unfortunate children."

Mrs. Ferris also wrote, last autumn, of her first visit to the child-widows' Home in Poona. She says:

"The main building serves as the Home, while a handsome, new, stone building contains fine school rooms. The grounds are surrounded by a stone wall surmounted by a trellis which is closely interwoven with luxuriant creepers, and serves as a screen to the inmates from the gaze of passers-by. In the grounds, which seemed like one large flower garden, are arbors and bowers covered with blossoming vines, the air is sweet with the scent of shrubs, and many-hued leaves of fo-

liage plants lend brightness to the general effect.

"After sending in our cards, a figure looking as if it had just stepped from the familiar photographs of the founder of Shârada Sadan, came forward to greet us. My innumerable questions did not seem to annoy her, and with a gracious manner the Pundita took me through all the rooms, showing a natural pride in what she has done and an equal longing to win these girls to Christ.

"Of the fifty-seven pupils, forty-three are widows and thirty-nine are Brahmans. About one-half of the pupils attend daily prayers in Ramabai's own room, to which the door is always open and where any may come in, and the shy ones are not noticed until familiarity has done away with shyness.

"The Pundita told me that she did not put new pupils at books for some time, but turned

them into the garden to learn of God's wonderful works. Next they were told about themselves and their Creator. Then, came the books."

George Smith, LL.D., Secretary of the Free Church of Scotland Missions, in an article which appeared in *The Mission World* (London) for February, mentions the influence of the late Nehemiah Goreh upon the Pundita Ramabai. He says: "His learned Marathi apologetics fell like good seed into the heart of the Brahman widow, who groped her way through the theistic fancies of the Unitarians of America, which she visited, and became an evangelical believer in Christ. The result, even since Mr. Goreh's death (last October), is the baptism of twelve Hindu widows in her Home, an event which has raised a storm of abuse around her from her countrymen."

#### HOSPITALITY IN MEXICO.

AN intelligent Mexican young lady proposed to pay a visit to a missionary family. "Yes," they would be "glad to have her come," and fixed a date early in December. The day before Christmas, it may have somewhat surprised the hostess to receive not

only her belated guest but her mother with her, also a nephew, a gentleman friend besides, a young lady friend in addition, and a friend of that friend, to make a really social company of six.

#### ROBBERS AT CHININGCHOW, CHINA.

DID I ever tell you that we thought of sending home for two or three good Winchesters? But we did not quite like to do it. We thought that a gun in one hand and a Bible in the other was not just exactly the thing. But we had an experience a few nights ago (last January) that made us willing to send for the implements of carnal warfare.

There are bands of robbers infesting our Southwest country, and we knew of their kidnapping children and holding them for ransom. That was what brought to our minds the subject of preparing for an attack. But, alas, for the evil habit of procrastination, the attack came and we were in no wise prepared. Our clothes were stolen, our safe was rifled and our self-respect damaged to some extent, for who wants to go climbing over a wall and sitting in shadow, while wretches, with guns and torches, go through her house and despoil her of her property? We were, however, glad of the wall and the kindly neighbors who allowed us to enter their house for refuge.

The robbers were right in our premises before we knew it. I was sitting placidly singing hymns with some women who are here studying the doctrine, when I heard a

noise at the street gate. They shot the gate-man with a charge of powder—he will lose one eye I believe—and then ran into Mr. Bent's court. Sitting only a little way from them, I heard them yelling, "Kill, kill, kill," and the sound of glass windows smashing. They shot Mr. Bent once in the thigh and gave him a sword cut in the head, but he seized whatever he could get his hands on and fought his way out. How he escaped alive I do not know. Mr. Laughlin ran at once to the magistrates for help.

We are very grateful to the Heavenly Father for sparing our lives. We thought it was a riot when it began, and the noise was truly infernal, but robbers are not nearly so bad as a riot. The officials have caught seven men—there are supposed to have been about twenty-five—and one stolen thing, a fur gown of Mr. Laughlin's, has come back; so it seems the official is doing his duty. Neighbors and friends have called to condole with us, and all seems as of old with the people. We are going on with our work now just the same as before, but it was a fright.

*Jennie A. Laughlin.*



## NORTH INDIA.

AT BINDKI.

MRS. BANDY wrote from FUTTEHPUR near the close of the year :

We just came in from Bindki, where we were two weeks. We have two preachers there. We lived with them in the native house. Had a room, 16 x 14, which we curtained off, where *purdah* women could come. Evenings and Sundays we threw back curtains and used the room for a church. Had crowds of people in and around the door who had never heard the name of Jesus. During the day we went out to the homes (if you could call them such), miserable little rooms—five or six of them with thirty or forty people living in them. I had a Bible woman with me. They had never seen a white face before, and women and children were so frightened they would run and cry. So I had to send the Bible woman ahead to say “a foreign woman is coming and will not hurt you, so don’t cry or run.” It is so interesting to teach them, but difficult. I learned when a teacher that one of the first principles of teaching is to proceed from the known to the unknown. The difficulty here is to find what the “known” is. To say Jesus is the Son of God means nothing to them. They have no idea of God. To speak of their souls or hearts means nothing. They only know they have stomachs and their one thought and struggle is to get something to put in them. But after a while we speak of something they do know and then we “proceed.” I am sure God accompanies the message, for it makes an impression. A woman will slip around and say, “Yes, I want a clean heart. I want to love Jesus if my master will let me.” The master is the oldest man of the family and usually so old in sin that he is the hardest to reach.

### FEAR OF BAPTISM.

At one place a woman and two married men were to be baptized and set the time. They defied the old master. But a Brahman priest was called and all the principal men of the caste, and threatened these three people. When we went to baptize them the woman

slipped around quietly and said : “We are still Christians, our hearts are ready, but don’t baptize us just now.” So we left them with the native preacher, who is to go every day and teach them.

We have had here altogether twenty-three baptisms. The Christians here now, children and all, number 64. We are praying for not less than 500 before this time next year.

Mission allows us to keep all orphan boys we find in our compound and have a school. We can keep them nicely inside of \$1 a month. It is remarkable how the boys turn up before us. We have fourteen of the brightest little fellows from seven to twelve years old ; most of them starved, puny little fellows, but they are coming out nicely. They have all learned a whole chapter in Luke, besides other verses and three Christmas songs. I gave them each a coat for Christmas, the first covering of any kind they ever had for their bodies excepting the clout. I have one woman who can sew nicely, and she and I made the coats all by hand. I was foolish not to bring a machine.

We have also a school of eleven women who know nothing, but are trying to learn everything. They are poor widows who for some trifle are turned out of house and home. They come so lousy and dirty—no combs, no clothes, miserable, of all creatures most miserable. First, I have their hair all shaved off and then, with hot water, soap and sapolio, a little carbolic acid and lastly mustard oil, they are pronounced clean. Then five yards of unbleached muslin is draped on them for skirt, jacket and head dress. They know how to put it on beautifully. Then half a day they work to earn their food ; grind, cut grass, spin, etc. The other half day they go to school. They take the Hindi primer, and, with all their former lives of abuse which has caused stupidity, they do learn.

MISS DOWNS wrote from JALANDHAR :

Last week the deputy commissioner’s wife and her cousin went with us to see our schools. We sent word the day before and they made great preparations. Two Mohammedan schools were in one place,



all the girls of one school wearing yellow *chuddars* dyed for the occasion. They looked very nice and happy. One school showed their sewing, and the next day Mrs. ——— sent two bags of pieces of cloth for them to use. The Hindu schools were bright with rugs and embroidered *chuddars* hung on the walls, and the girls were in their gayest garments. The widows showed their knitting and repeated their verses. The teacher of the primary school had made a dado about a foot high of mud plaster and colored birds on top.

The cousin, who had been out from England only ten days, held her cologne bottle to her nose most of the time. I wonder what she would do in summer. It is nice to have an English lady interested in our work, but it seldom happens.

Our new church is to be dedicated in Christmas week, when there are Government holidays. The Board gave the land for the church, and all other money has been raised in this country. There is still more necessary to finish and furnish it.

MRS. U. S. G. JONES wrote from LODIANA :

We had a splendid Annual Meeting of our Mission (at Lodiana in December). God's spirit has been specially poured forth on his people and it has been a feasting time of communion with Him and with one another. The first day was entirely given up to confession and thanksgiving, and every morning we had a short devotional service from 8.15 to 9 o'clock. We all met for meals in Mrs. Arthur Ewing's spacious dining room, where two long tables were spread and three times a day about thirty-five happy people met.

We have formed an inter-mission praying circle, which will I am sure bring us more in touch with each other's joys and sorrows.

Just before Annual Meeting my husband and I, with our little family, had a most delightful month in the district, moving about from place to place. I greatly enjoyed talks with the little groups of women who came to our tent door. This is a very interesting district, though as yet few people have come forward for baptism. In one section there are a number who accept Christ and the Bible but will not be baptized, as they say that will cut them off from their people. They are followers of a certain man and are called by his name. We were taken to a little room where they meet for worship, and there on the wall hung a box containing the books and pictures of their former faiths, and beside this box was displayed a cabinet photograph of Dr. Wherry! He is remembered and beloved all through that region.

#### CHINA.

DR. ELIZA E. LEONARD, who went out in October, wrote to her Oregon friends from PAOTINGFU, December 25, 1895 :

Paotingfu is a walled city of one hundred thousand inhabitants and is surrounded by many populous villages. Our compound is in the North suburb and the Congregational in the South—both outside of the city wall and some four miles apart.

THEY WON'T TAKE "NO" FOR AN ANSWER.

I find that I could fully occupy my time here with medical work. I have made no effort to secure it; in fact, have objected to doing it, but the people will hardly take no for an answer. Last Sabbath a man came from some distance to ask me to treat his wife's eyes. I refused. The next morning, just after I began study, Mrs. Lowrie came in saying the man had brought his wife and she was sitting out in the cart waiting to see me. Would I go? I went, but could do nothing for her. She has simply light perception.

In about an hour in came Mrs. Lowrie again. A rich man from near the east gate wished me to see some members of his family. He would not take "no" from her. Mr. ——— sent word that I must now decide to go all of the time or not to go. I had decided not to go several times before, for if I go to one place Chinese can see no reason why I cannot go to another, and I would get no time for study. I screwed up my courage and said, "I will not go." Mrs. Lowrie returned with the message, but the man showed no more signs of departing than previously. She talked and talked, but to no avail. Later she came back saying the Prefect had advised him to come, he was a man of influence, &c., &c. Would I go? So I yielded. Mrs. Lowrie went in her chair and they sent a cart for me. An escort accompanied us.

After a somewhat uncomfortable ride, we reached the residence, were received with much ceremony and conducted to the first wife's apartments. The first patient was the oldest daughter, a very nice looking girl. All the people had such nice complexions and smooth skin, and were neat and clean. I speak advisedly as I examined the chest in two cases. In this room we had many spectators—mother, father, brothers, sisters, concubines, servants and fine looking men whose position in society we did not know. All were very courteous and gentle in their tones and actions. My thermometer greatly interested them. I let them see it "before and after using." The next patient was the son, a boy of about five years, a very important and precious piece of humanity. He is a dear little fellow. It was amusing to see him reach his hand for me to take his pulse. We were served to tea twice.

Bidding adieu to the first wife and children, we crossed the court to the second wife's apartments. The wife was the patient here. She is twenty-three years of age and has a sweet face and pleasing manner. There was much more privacy here, only the patient, nurse, one servant (woman) and the husband being present. The wife has the tiniest feet I have ever seen—just about three inches long. Mrs. Lowrie

of course had to do all my talking. They asked my age; said they thought I was about forty. That was polite of course. Wished to know how long I had studied medicine; if I came out alone; thought I would be afraid, &c. We were served to tea twice again, and to American cakes and crackers. I was glad to enter a home of the higher class.

The Prefect has been very kind during the war excitement. His position has an excellent influence on the common people.

### AFRICA.

#### MISSIONARY WORK ON THE VOYAGE OUT.

MISS IDA ENGELS (since become Mrs. Schnatz) wrote on board *S. S. Niger*:

I am sorry I cannot send you some of the beautiful scenery which I have enjoyed the last two weeks.

We have had a very good opportunity to start our work as missionaries right here on board the ship. There are many Africans with us; so, one evening, a number of us went down on the lower deck and sang a few songs, after which each of us spoke to one or two of them together, about their own salvation. My first attempt was a failure because the boy I spoke to could not understand me. The next night I had more success with one who understood English. The men wanted a service on Sunday. As we landed at Fernando Po early, and there was a great deal of confusion attending unloading cargo, we put off the service till night. It was a blessed one. Mr. Johnston and Mr. Hickman preached in the simplest language and the Africans sang and repeated the Lord's Prayer. We undertook to teach them the hymn, "Trust and Obey," which they readily learned, and, afterward, we all had personal talks. You cannot imagine how one's heart goes out to these people.

#### CANOING UP A RIVER.

Yesterday we were anchored at Rio del Ray, and such a warm place I have not come across. To reach it we had to go up a narrow river, and the water was as smooth as glass. The purser of the ship sent Miss Christensen, Mrs. Johnston and myself out in a small canoe. Five boys, twelve to fifteen years old, had each a paddle and away we went all over the river, the boys singing to keep time with their paddles. It was beautiful to see nothing but forests all around. The boys wore short trousers, pink and white striped shirts, and little woolen caps with a tassel. We were out about three-quarters of an hour, when the ship's gun was fired and we had to go back, to start again.

REV. FRANK D. P. HICKMAN wrote from KAMERUNS, Nov. 27:

Here we are, at last, almost at our journey's end. I mean, of course, our party of ten who are bound for Batanga. We are all in good health and spirits, and looking forward to the meeting with our fellow laborers with a great deal of eagerness. We received greetings here by mail from the brethren, with a pro-

gramme of the coming Mission Meeting. Several of us new missionaries are on the programme to open discussions. Well, we are all going to our work in the spirit that we intend to do *whatever* shall be assigned to us, "heartily as unto the Lord," and yet I am sure that if the brethren had consulted us before arranging their programme, they would have permitted us to sit quietly by and listen in this our first mission meeting.

#### FIRST IMPRESSIONS.

BATANGA, Dec. 2, 1895.—To sum up my first impressions in a word, they are *good*. I had some queer notions of Africa before I came here, as I suppose the average American has. The pictures in my geography at school, and in the books of certain travelers, helped to form my conception of the "Dark Continent." I found the facts different from what I expected. I have not seen a wild beast since I came. The jungle, or bush, is not unusually thick. The sun has not been intensely hot. The people seem quiet and gentle; not the least like cannibals. I admit that these conditions do not hold all over Africa, and I attempt to speak for Batanga only.

We are fortunate in being here at one of the pleasantest seasons in the year. We get a good breeze from the ocean almost all day, but especially in the evening. We are located within a stone's throw of the ocean, with its unceasing roar, and it is the same ocean of our American Atlantic coast resorts. The difference is in the foreground. Instead of hotels, cottages, booths, are palm, cocoanut and bread-fruit trees, with several missionary residences thrown in to add variety to the scenery.

We had a helpful first Sabbath in Africa. In the morning we had preaching service, led by one of our new missionaries, who spoke through an interpreter. About three hundred and fifty were present. In the afternoon came Sunday-school, also led by a new missionary, with the interpreter. Evening service was a prayer-meeting for us who have to be leaders in spiritual things. There were quite a number of the Africans present. No one could have found the least fault with the attention and interest manifested by the natives at the different services. And how they did sing and respond to all questions or requests! I am used to hearty singing and quick responses, having spent about seven years at Park College, but the whole-souled manner of the natives yesterday will compare favorably with anything I ever heard. We expect to begin mission meeting in about two days.

### PERSIA.

#### LITTLE BRIDES.

MISS C. O. VAN DUZEE was out among the villages on SALMAS PLAIN, in early winter. She writes:

. . . I went to a village six miles away and had a meeting with fifteen women, and a good talk and prayer with a former school-girl who was married some four years ago into the family where I stopped.

She is not over sixteen now. There is no preaching, no Sunday-school, no anything there to help her. It is hard for these girls to live Christian lives with no religious society and everything to pull them down.

Another of our girls, a church member, is married in another village, where she has no help except that another bride in the family is a church member from Oroomiah and the two help each other. The oldest brother's wife at first used to make fun of these two, but now listens while they read. She was a day scholar but did not learn to read well, as she was married when hardly eleven years old. At one place the mother had given her ten or twelve-year-old girl as a bride, in a family in Turkey. The place is two days' journey away and she has heard nothing from her child since she was taken away ten years ago. She did not even know the name of her son-in-law, but did not express the least concern.

#### OPPRESSED ARMENIANS.

The Kurds have just come down to some villages I intended to visit, and all is confusion. These Kurds live in tents all summer, but, for the winter, they want houses to keep them warm and they get houses by coming down to these mountain villages and driving the Armenians out of *their* houses. In the spring they go away, the Armenians return and sow and harvest their fields, only to be driven from their homes the next winter. The Kurds would not dare try to drive Turks and Persians from their houses, but Armenians have no redress. Some ten families came to the Old City last night to find a home somewhere, till the Kurds see fit to go away.

MRS. S. G. WILSON wrote from TABRIZ, Jan. 8, 1896:

Just nine years ago I was beginning my first year in Tabriz, and now after the blessedest year of home-rest, we are again in our Persian home. If I should tell you honestly how it seems, I would have to confess that the streets seemed narrower and dirtier, our surroundings more cheerless and barren, and Persia more than ever a "dry and thirsty land." But as our memory of beautiful America has increased the sense of contrast, I hope we have come back not to be more discontented, rather with a higher ideal to strive after. The first weeks were busy in getting the complicated wheels of Persian housekeeping into running order and winter-supplies laid in, but our fruit-jars come back to us from Miss Jewett's already filled, which is just one instance for you of missionary neighborliness.

Our Christmas gathering developed a case of measles among the children and now every one of our homes has two or three cases. When my little patients are asleep I get into the boys' evening meeting, and I wish I could write down word for word the first thing I heard to-night. The speaker was our Armenian preacher, whose home is in Turkey. He said: "I have heard sad news to-day, and yet news that has filled my heart with praise to God. My father, brother,

uncle and three of my uncle's sons have met a death of martyrdom and with them 64 others. Many saved their lives by turning Mussulman, but these were faithful unto death." After these touching words he urged the boys to courage and sincerity in confessing Christ, with such an example before them of their own people. His noble faith, exulting in their testimony, proved that he was of the martyr-stock, and I felt my own faith enkindled. Among these seventy martyrs was the father of our teacher, Mr. Tamzarian, for thirty-five years the pastor of the village. When the wolf came down on the fold, shepherd and sheep perished together.

#### HAINAN, CHINA.

MRS. JEREMIASSEN wrote from KIUNG CHOW:

Last May we were in Nodoa and my husband was in the Loi country for two weeks, at Zahan, where I was with him nearly three years ago. We had heard there was much starvation, as the rice crop was late, and Mr. Jeremiassen went to see what could be done for relief. It is difficult to trust the Chinese with such a mission, and we do not want to give them a temptation which is too great for their strength. It is well Mr. Jeremiassen went. On arriving, he found the need of food smaller than we had thought. The people did not have any rice, that was true, but they had wild potatoes which they find in the hills and other such things. As much of their rice is misused in making Chinese brandy, it is difficult to help them without encouraging this evil. But what my husband found that did need ready help was an epidemic of cholera and dysentery which left hardly a house untouched.

#### A HEALTH TRIP AND AN EARTHQUAKE.

At the end of June we left for Swatow. You know my husband was quite ill with typhoid fever last February and March, then had bronchitis, then whooping cough with the children. The whole left him very weak and the first urgent thing to do was to try to get well. We spent a very agreeable month on Double Island at the entrance of Swatow harbor, where our English Presbyterian friends had invited us to their sanitarium. The sandy beach and bathing were daily enjoyments, and the fresh sea breeze in the afternoons did add a great deal to our comfort in the hot August.

Near the end of our stay we had the most fearful earthquake I ever felt. It began one day at 4 P.M. with a distinct shock, then at 6 P.M. we had two new editions, most fearful ones. The sea at once turned muddy and the shocks were felt on steamers at anchor in the harbor. There were several lighter shocks during the day following. It is a disagreeable feeling to be always on the lookout for the next shock, with the thought that the house may fall on you. When we were ready to leave Swatow, all the steamers had gone to Formosa to transport Chinese fugitives and we waited nearly ten days for a steamer going to Hong Kong. My husband is now off again to the country, and I have just received a note saying he felt quite strong.

# ❖ HOME DEPARTMENT ❖

“Give your time and money for missions, just as though you were doing Jesus Christ a personal kindness.”

## PROGRAMME FOR MAY MEETING.—SIAM AND LAOS.

1. **Hymn.**—“Great God whose universal sway,” etc.
2. **Prayer** (short and pointed).—Thanking God for the *privilege* of attending these meetings, and asking that hearts may be impressed to-day for service.
3. **Business.**—Sec’y and Treas’s reports, reports of Presbyterial meetings; *all* business.
4. **Scripture Reading** (selected by leader).
5. **Map Exercise**, locating stations and naming our missionaries.  
(Be brief and do not feel called upon to do more than *this one thing*.)
6. **Prayer** for missionaries named and work among their people.  
(This programme is not arranged for written papers. *Tell it*, and see how much better your meeting will be.)
7. *a* What constitutes the wealth of Siam?  
*b* What sort of a government has Siam, and what reputation has its chief ruler?  
*c* What provision is there for education of women in Siam?  
*d* What two factors figure largely in mission work in Siam and Laos?  
*e* The influence of mission work already done both in Siam and Laos.  
(Two minutes on each of the above.)
8. **Reading of a Tract** (wear Siamese costume).—“A plea for Siam,” by a Siamese Christian. (Published by W. F. M. S., 1334 Chestnut street, Philadelphia.)
9. **Silent Prayer.**—Closing with Lord’s Prayer.
10. **Doxology.**—

Make it a point to invite two women to attend this meeting with you.

- (5) The best map I have found is in *Siam or the Heart of Farther India* (pub. Randolph, New York). Late stations must be located. (7) *a* “Siam,” by George B. Bacon, pp. 10, 89. *b* *Missionary Review*, Nov., 1895, p. 858; May, p. 369; March, p. 219. *c* *Miss. Rev.*, May, 1895, pp. 369, 370; Jan., p. 11. *d* *Miss. Rev.*, Sept., 1895, p. 718; Jan., p. 11; also *Church at Home and Abroad*, May, 1895, p. 416, and last *Report* to General Assembly. *e* *Miss. Rev.*, Jan., 1895, p. 10; *Church at H. and A.*, June, 1895, p. 518, and magazines for May, 1896.

Cleveland, Ohio.

(Mrs. G. G.) Frances B. Johnson.

## TWO TWENTY-FIFTH ANNIVERSARIES.

FEBRUARY 7, the Auxiliary of the Second Church, Williamsport, Pa., celebrated its twenty-fifth anniversary. A public meeting was held in the evening, followed by a sociable. Invitations had been extended, not only to all of our own church, but to fifteen Ladies’ Societies in our city.

The programme was full of interest. All, except two, officers of the twenty-five years are still living. A historical sketch was prepared and read by the only surviving original officer. Our beginning was very small, but there has been a steady increase in numbers, interest and gifts. The cash receipts of the twenty-five years amount to \$4,450.84.

At our last meeting, March 5, attention was called to the action of our Women’s Board relative to our suffering Armenian sisters, and by a unanimous vote this action was cordially and fully endorsed. Our church

showed practical sympathy in the cause by a collection of \$125 last Sunday.

(Mrs.) Mary C. Ransom.

THE Woman’s Auxiliary of Park Church, Syracuse, N. Y., celebrated its quarter-centennial December 18, 1895. It was the first Auxiliary organized within the bounds of the Synod of New York. At the first Annual Meeting of the society, 1872, it was reported that \$60 had been raised.

“The attention of the women was first fixed upon Persia, then upon Japan. Mrs. True long represented the society in Tokyo, and later Mrs. C. J. Laffin went from us to Africa, where she died a year ago, after a period of labor which had been signally blessed.

“The last year has been the most prosperous the society ever enjoyed, according to the report read by the treasurer. At

this twenty-fifth anniversary we set up our Ebenezer. Hitherto hath the Lord helped us. We are inspired by memories of the dear days gone. We feel around us still the in-

fluence of those to whom the bright gates of pearl have swung inward. Their song is the redemption chorus. Ours is still the battle hymn."—Park Church *Tidings*.

### A HINT FOR SOMEBODY.

The *Woman's Missionary Advocate* (Nashville) says: "Some Methodist young people of Washington, D. C., held a service with an unique programme. One of the officers spoke on the topic, 'Look up,' another on 'Lift up,' another, 'Read up,' an-

other, 'Brush up.' The secretary's talk was on 'Write up,' the treasurer's, 'Pay up,' the junior superintendent's, 'Grow up,' while the president concluded the exercises with a brief address entitled 'Summed up.'"

### LOVE'S OFFERING.

[Read at Synodical Meeting, Parsons, Kas., Oct. 5, 1895.]

The Pastor's wordswere earnest,  
And the people caught the glow;  
The Spirit came upon them, waiting  
In the Master's courts below.  
"The love of Christ constraineth us"—  
The text, like words of fire,  
Thrilled hearts whose love had faltered,  
With earnest, strong desire.  
  
And some laid down their earth-cares,  
And at the Master's feet  
Learned o'er again Love's lesson  
And all its craving, sweet—  
That longs to share its blessing  
With other hearts and hands,  
And other lives to gladden  
In distant sin-dark lands.  
  
"His love constraineth us," they said,  
And knew, as ne'er before,  
The glad new joy of giving—  
A consecrated power  
Of prayer, and faith and offering  
Seemed born within the hour.  
  
And one who loved his acres  
And all his broad estate  
Prayed, Lord, "Thy love constraineth" me;  
I've lingered all too late  
While hungry souls are dying—  
Forgive and take my gold;  
As Thou hast given me—  
Henceforth for Thee I hold.

And one who heard and pondered,  
But with a willful heart,  
Felt something of Love's power,  
And felt the tear-drops start,  
But crushed the silent prompting  
With idle talk and song,  
Hushing the tender pleading  
And claims of Christ 'gainst wrong.

But in the silent night time,  
When the church was locked and dim,  
In dreams again she listened  
As she walked the aisles with Him.

And as they walked the Master  
Gave her one pitying look,  
As silently her offering  
From her trembling hand he took.  
"Hast thou," He asked her sadly,  
"My child, no love for Me?"  
Then she knew how base and worthless  
A gift of gold might be.

Her dumb lips gave no answer,  
But a longing filled her heart,  
To live henceforth for her Master,  
To seek the higher part;  
And in the solemn night time,  
When the church was locked and dim,  
As she walked the aisles with Jesus,  
She gave her life to Him.

Hiawatha, Kansas. (Mrs.) Ella White.

### ENDORSEMENT.

THE Woman's Missionary Society of the Reformed Church in the United States, Mrs. Whitmore, President, has expressed the wish to be identified, *post facto*, with the missionary Petitioners to the President regarding Armenian sufferers. (See March issue of WOMAN'S WORK.)

The Auxiliary of the Fourth Church, Dayton, O., "heartily commends" the Petition.

The Auxiliary in the First Church, Springfield, Ohio, passed formal resolutions of endorsement of the Petition, and said: "We also thank the women of our Board of

Foreign Missions in New York, who framed this Petition, putting in words the thoughts of our own hearts and making it easy for us to give expression to our sympathy in this unprecedented case of distress."

The Auxiliary at Indiana, Pa., at its last meeting, "most heartily ratified the action of the Woman's Boards and Societies in their Petition. Could we do less?"

The Auxiliary of the Central Church, St. Paul, Minn., also passed a formal resolution at their March meeting endorsing the action taken relative to the Petition.

## LARGE FRUITS FROM TWO LITTLE AUXILIARIES.

MANY Sabbath-schools, Bands and earnest Christian families may obtain instruction and healthful encouragement from occasional illustrations of what others have accomplished by continued and loving perseverance. Two cases of this kind recently occurred in quarter-century anniversaries held in the First Presbyterian Church of Washington, Pa.

One case was the "Cornes Band," which at first was formed of a single Sabbath-school class, but received some subsequent additions. It reported, as the amount of its contributions for the twenty-five years, the large sum of *two thousand five hundred dollars*.

The other illustration is the "Home Circle," composed of the children and grandchildren of one family, which has contributed in the same period a total of *nine hundred dollars*. Nearly all of these amounts, which together make three thousand four hundred dollars, were given out of limited means and as the result of varied efforts and careful savings. Are there not many Bands and families in the Presbyterian Church which have the means, with kindred faithfulness, to do much more than what we have noted from these two of your little auxiliaries?

E. B. S.

## TO MISSIONARIES ON FURLOUGH.

A HOUSE, which is at once the memorial to a beloved daughter and an attractive summer resort, has been erected at Old Orchard Beach, Maine. Missionaries of all denominations are invited to spend vacations there,

at the nominal rate of \$4.00 a week. The house will open June 15, 1896. Inquire of Mrs. Charles Green, 1701 Park ave., Baltimore, Md.

## SUGGESTION CORNER.

FROM Chicago, Ill. :

My cousin laughs at the phrase, *returned missionary*. "As if" he says, "any would doubt their having returned, when they are here." A note from one of them, Miss M., says: "I have been most of the year visiting societies, having on an average about two appointments a week with, perhaps, six addresses. I have been careful to not overdo and feel that it has not injured me in the least."

FROM a missionary who dreads coming home :

Why do you home people call us to America for rest from the strain of responsibility, which weighs us down here, and then immediately tax mind and heart, as well as body, to the limit of a strong man's endurance? Can we not devise an automaton real "live missionary" to pose for us and lecture for us and spare us?

FROM a missionary while on furlough: [She has since returned to China, and finds herself suffering from the effects of nervous strain during her furlough.]

I shall have to stop for awhile, until I am patched up a little. I made my one-hundred-and third regular address on missions a short time ago, not to speak of informal meetings.

FROM an India missionary on furlough :

I am busy speaking every day in the week except Saturday.

JUST before starting for Central China, Mrs. Doolittle gave "about eighty talks" in Boston Presbytery, and, on her journey out, wrote forty letters to auxiliaries.

WHILE on furlough last year, Mrs. Ritchie (now Mrs. Lingle) spoke on missions forty-two times within five weeks.

FROM a Persia missionary after furlough :

I was very, very busy when I was in America. I wish I might have met you (the Secretary corresponding with her), if only for a few moments, before I came away. Our correspondence would have been so much freer.

NOTES for the next Question Box :

What is the object of a missionary furlough? What are the duties and privileges of missionary societies and their officers towards their own representing missionaries when they are in this country on furlough?

From Schenectady, N. Y. :

Special thanks to every one connected with getting up the Year Book. It is an inspiration. We have it for breakfast.

## NOTICE TO OUR FRIENDS.

A BOX of stereoscopic views has been delivered by express to the editor of this magazine, and no explanation sent. By inquiry, we find that they belong to, and should have been addressed, *Foreign Missions Library*.

A package of nice calico work-bags has been sent by mail to WOMAN'S WORK FOR WOMAN and no explanation accompanying. They are held for instructions.

Will our friends please notice that the third page of the cover to this magazine shows where to send parcels for missionary boxes.

Leaflets which are mentioned in "Notes to the Auxiliaries" will be promptly received, if they are ordered from the city headquarters where the notes are sent out, but WOMAN'S WORK has no leaflet department.

## BOOKS RECEIVED.

[On ordering these books, will Readers kindly mention this notice, to the publishers.]

*För His Sake. Extracts from the Letters of Elsie Marshall.* (Fleming H. Revell Company, 112 Fifth Ave., New York.) 222 pp., price \$1.

This is a remarkable book. Elsie Marshall was one of those English young ladies who were martyred in Kucheng District, China, August 1, 1895. She was a vicar's daughter, only twenty-five years old, and had been in China less than three years. Her letters are very simple, containing little description of China, but full of the young missionary's inward experience and her absorption in the people. They give abundant evidence of remarkable ripeness in spiritual things and that her short life among the Chinese had been a power for God. This book is destined to incite many young people at home, and missionaries in all lands, to deeper consecration and fuller joy in service. Upon laying it down, one can better understand why God should have chosen this lovely young woman for martyrdom, and one can think of her death with less of horror and more sense of her triumph.

In getting this book out within six months after the tragedy, friends of China have seized an opportunity with exemplary promptness.

*Heroes of the South Seas.* By Martha Burr Banks. (American Tract Society.) 220 pp., \$1.25.

This is a compilation from excellent sources and done in an unmechanical spirit.

LEAFLETS: From Mrs. J. C. Steen, 30 College Gardens, Belfast, Ireland. Price 2½d. per doz.

*Water in India. A Little Chinese Girl. Prayer for Missions;* and others.

*Christian Endeavor Hour, with Light for the Leader.* By Thos. G. F. Hill, A.M., and Grace Livingston Hill. (Fleming H. Revell Company.) Part I. (Jan.-June), 15 cts.

A compact and admirable assistant.

LEAFLET: *A Live Missionary Committee.* By Frances B. Patterson. (United Soc. of Christian Endeavor, 646 Wash. St., Boston.) \$2 per hundred.

## ARRIVAL.

January 31.—At New York, Rev. John Wherry, D.D., from Peking. Address, Westfield, N. J.

## DEPARTURE.

— From Victoria, B. C., Mrs. Calderwood returning to Ambala, India.

## SINCE LAST MONTH.

## To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

*From Philadelphia.*

Send all letters to 1334 Chestnut Street.

Directors' meeting first Tuesday and prayer meeting third Tuesday of the month, in the Assembly Room. Each beginning at 11 o'clock A.M. Visitors welcome.

THE TWENTY-SIXTH ANNUAL ASSEMBLY of the Woman's Foreign Missionary Society of the Presbyterian Church (Philadelphia) will be held in the First Presbyterian Church, Portsmouth, Ohio, on April 29 and 30, preceded by a prayer-meeting Tuesday evening, April 28. According to the By-laws, "One delegate may be sent from each Presbyterian Society, Auxiliary Society, Young People's Branch or Band." Synodical and Christian Endeavor Societies working with us are also entitled to the same representation. Hospitality is offered to all delegates and missionaries who may attend the meeting. Board will be secured for others de-

siring it at hotels and boarding houses at rates varying from \$1.00 to \$2.00 a day.

The names of delegates and all applications for board or entertainment must be sent not later than April 13 to Miss Anna Purdum, Eighth street, Portsmouth, Ohio. Among the missionaries expected to be present are Mrs. J. C. R. Ewing, India; Mrs. Caldwell, Bogota; Mrs. John Murray, China; Mrs. A. C. Good, Africa; Mrs. Boyce, Mexico; Mrs. Gerald F. Dale, Jr., and Miss Holmes, Syria.

Mr. Robert E. Speer will address the popular meeting on Wednesday evening. A full delegation is expected from the Synod of Ohio, and Pittsburgh ladies talk of chartering a boat to take them to the feast. Let there be a large representation from distant points. Choose your delegates and then go yourselves. The Programme Committee is preparing good things for you, the ladies of Portsmouth are eagerly

awaiting your names, and, as you plan to go, let earnest prayer be made that the Holy Spirit may guide in all that shall be said and done.

The usual reduction in railroad fare has been secured. On purchasing tickets, ask for a certificate. This must be signed at the meeting, and entitles the bearer to two-thirds reduction on return ticket. At the smaller stations notice should be given to the agent, in advance, that certificates will be asked for. All, whether delegates or not, can avail themselves of this reduction.

*Treasurer's books at headquarters close April 20.* Our Methodist sisters raised in their auxiliaries \$2,300 advance in their *twenty-sixth year*. Shall we not emulate their example?

THE Treasurer acknowledges the following amounts received and forwarded for Syrian Relief:

Collections Week of Prayer.....	\$82.58
Philadelphia, Mrs. W. K. Ludwig.....	25.00
"    The Misses Otto.....	10.00
"    Anonymous.....	10.00
"    Tabernacle Church, Miss Lindsay.....	50.00
"    Second Church, Beadle Bd.....	22.00
"    Tioga Church.....	20.60
"    Wylie Memorial, Little Women.....	11.25
Englewood, N. J., Auxiliary.....	54.59
Marion Center, Pa., Auxiliary.....	4.40
Wayne, Pa., Auxiliary.....	13.96

\$304.38

ONE of our newest acquisitions in the leaflet line is *The Mind of Chinese Women*, 1 ct. each, 10 cts. per doz., in which Mrs. G. S. Hays, who knows both her American and Chinese sisters so well, tries to put the one *en rapport* with the other.

MORE than one Auxiliary has had its average attendance of one dozen raised to three-score by the introduction of the pamphlets called *Missionary Teas*. *Monthly Missionary Teas* contains twelve programmes made up of papers, topics, music, children's exercises, etc. *Combined Missionary Teas* contains monthly programmes for use by societies which study both Home and Foreign Missions. *Children's Exercises* may be used in connection with the "Teas" whenever the programmes call for co-operation of the children, and all three little books are storehouses of suggestions for leaders of Auxiliaries and Bands. They will be sent, with a circular explaining their use, for 10 cents each (plus postage). The *Children's Exercises* are 25 cents additional. Address *Mrs. A. B. Huston, Gholson Ave., Cincinnati, O.*

### From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

THIS is the month when we meet to celebrate our Silver Anniversary. Have we all shown our thankfulness for the wonderful number of

blessings which have attended us all these years? We hope that almost all of our auxiliaries have not only held an Anniversary Meeting, but also the Annual Praise Meeting; it is not too late now to hold at least one. Send for a copy of *A Suggestive Letter for Praise Meetings* (12 cents per 100). In Colorado, where Praise Meetings were first instituted, the Synodical officers recommended that each of the Auxiliaries in that Synod observe the last Saturday in February as a Praise and Thanksgiving Day.

If any societies have neglected to appoint delegates to Annual Meeting, let them do so immediately and send names to Mrs. K. Shawvan, 126 Seventeenth street, Milwaukee, Wis. Do not neglect longer and thus make the labors of the Entertainment Committee more difficult than is necessary.

RAILROAD rates of a fare and one-third on the certificate are secured. Full directions will be published this month in *The Interior and Herald and Presbyter*.

WE still have some copies of the *Year Book*, 10 cents a copy. While the demand for it has been fair, it has not been ordered as generally as it should be.

WE have two new leaflets; *Fareedie*, a Syria story suitable for Bands and Jun. C. E.'s.; *The Mind of Chinese Women*, 1 ct. each, 10 cts. per doz. Address W. P. B. M., Room 48 McCormick Block, Chicago, Illinois.

### From New York.

Prayer-meeting at 156 Fifth Ave., cor. of 20th St., the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE Twenty-sixth Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church, New York, will be held in Syracuse on Wednesday and Thursday, April 8 and 9. All desiring entertainment, or information in regard to hotels and boarding houses, are requested to apply to Mrs. Francis Hendricks, 520 W. Onondaga St., Syracuse, N. Y. The usual reduction in fares by the certificate plan will be secured, and is available for all attending the meeting, whether delegates or not. Details will be published in the *Evangelist* and *Observer* two weeks previous to the meeting.

OUR ANNUAL MEETING will, this year, open with a social gathering on Tuesday evening at 8 o'clock. This will give an opportunity for the officers, delegates, missionaries and hostesses to become acquainted, and it is hoped that all will make an effort to be in Syracuse by that time. The speakers will be Dr. B. C.



Henry and Rev. and Mrs. F. H. Chalfant, China; Mrs. Geo. P. Pierson, Japan; Miss N. J. Allen, Student Volunteer, Dr. W. Wanless and Mrs. Nikambe of India, and others.

On Wednesday afternoon there will be conferences for Band Leaders and Presbyterian officers, and at 4 o'clock a Young People's Meeting, at which some of the speakers will be in the costume of the country which they represent.

At this period of Annual Meetings, both of Presbyterian societies and of our Board, would it not be well to remember that they will be to us much what we as individuals decree? If we contribute a mass of *inertia*, we cannot expect to return with glowing hearts. If we go up to these gatherings, each soul a burning coal, we shall feel the warmth of Christian fellowship and of kindled zeal. Let us then go with preparedness of heart, praying for the presence of the Holy Spirit with great sincerity, and asking, as we consult about the things of the Kingdom of God, what we as individual women can do for its advancement.

Is there not often need, in the by-laws of our organizations, of a fuller definition of the duties of members? When a new officer assumes responsibility, however anxious she may be to do all she should, she is liable through ignorance and inexperience to allow many things to slip which need attention.

A frank facing and recording of duty is also of use to those who may have been some time in office, especially where enlarged and new duties have taken the place of skeletonized beginnings. We are convinced that if every office bearer should seek to put down in black and white what she considered her duties, much haziness of conception would be removed and increased efficiency would be the result.

DR. MARY A. BOWMAN, who for several years has had charge of a sanitarium at St. Helena, California, sailed with Mrs. Peoples for Laos last December. She is a thoroughly equipped physician and an experienced teacher. She has gone out under our Board, and we take much satisfaction in being represented by her on foreign ground.

THE new work of our Junior Christian Endeavor Societies and for our Bands is the support of Miss Bessie Babbitt, at Hiroshima, Japan. All who have not already pledged themselves to other work are asked to help in this interesting field. Send the contributions, as usual, through Presbyterian treasurers, and let us know at headquarters who of you wish to receive copies of Miss Babbitt's letters.

MISS ALICE M. DAVISON has taken Mrs. Agnew's place as treasurer and corresponding secretary of the Publication Committee.

### *From Northern New York.*

THE Twenty-fourth Annual Meeting will be held in the First Presbyterian Church, Albany, N. Y., April 15 and 16. The sessions will open with a devotional service on Wednesday at 3:45 P.M. At the popular meeting Wednesday evening, the address will be given by Mr. Robert E. Speer, Secretary of the Board of Foreign Missions. On Thursday we hope to have Rev. B. C. Henry, D.D., of Canton, China, with us.

Names of all delegates must be sent not later than April 6, to Miss Mary P. Roberts, 244 State St., Albany, who will also furnish information in regard to hotels and boarding-houses.

Secretaries are requested to be careful, in forwarding names of delegates desiring entertainment, to give the address of each delegate in full. Attention to this, will save our entertainers much trouble.

NOTICES, giving full particulars of the meeting, will be sent to the Secretaries of each Auxiliary, who are requested to give them prompt attention.

We earnestly hope that Annual Meeting will be made the subject of much prayer during the weeks remaining before we convene, that all may come up with hearts prepared to receive a blessing.

WE are glad to be able to announce that Mrs. Wellington White will visit in Columbia Presbytery the latter part of May.

### *From St. Louis.*

Meetings at 1516 Locust Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust Street.

THE Nineteenth Annual Meeting of the Woman's Presbyterian Board of Foreign Missions of the Southwest will be held in Oklahoma City, O. T., April 23, 24, 25, 26, in the Presbyterian Church (Rev. Fred'k W. Hawley, pastor). All Synodical and Presbyterial officers and Managers of the Board are requested to be present. Auxiliaries are urged to send two delegates. Their names should be sent by April 5th to Mrs. L. M. Fee, 121 Third street, Oklahoma City, O. T., who will notify them of their places of entertainment.

Delegates will please inform their hostess of time of arrival.

Railroad rates will be published in *The Mid-Continent* in April.

REV. S. L. WARD of Teheran, Persia, Miss Cort, formerly of Siam, and other speakers, will be present at Annual Meeting. Sessions will open with an informal programme Thursday evening.

THE Treasurer's books close *April 5th*.

MRS. GIFFORD of Seoul, Korea, says this

year is the best of all. The political situation does not hinder the spread of the Gospel.

MISS CLARK of Persia and Miss Clark of India write hopefully of their fields of labor.

MISS DEMUTH, one of our new missionaries, is in the best of health and spirits, and has settled down to work at Tabriz, Persia. (See Letter last month).

MRS. MCCLURE is so happy to be back at her work in Petchaburee, Siam.

LEAFLETS: *Medical Mission Work in India*, by W. J. Wanless, M. D. Price 10 cents. *Selma, a story of Syrian life*. Price 2 cts., 20 cts. per dozen. *Will a Man Rob God?* Price 2 cts., 15 per dozen. See address at head of these St. Louis notes.

### From San Francisco.

Meetings at 10 A.M. each Monday at 920 Sacramento St. Business, first Monday in each month. Executive Committee, third Monday.

ALL arrangements for the Annual Meeting at the Mission Home, 920 Sacramento Street, are now completed. The very atmosphere is full of Presbyterian meetings, and everything indicates increased activity along all the line, that these last days of the fiscal year may result in large ingathering. *Are you doing your part?*

OUR President, Mrs. P. D. Browne, has mentioned in the *Occident* column the feast of good things awaiting us at Annual Meeting, and closes with the words: "Do you wonder we want you to come, and come in the spirit of prayer, that you may bring and take a blessing from this the Annual Meeting of 1896."

ALL these meetings speak to us of the work of a new year about to commence. Let us each one begin the year's work with the helpful *Year Book* in our possession, that we may pray and labor more intelligently as we learn not only names of the workers, but the places and work assigned them. Only 10 cts.

SEND to Headquarters for the excellent little book, *Dr Nevius' Methods of Mission Work*; price 25 cts.

WE earnestly desire that all may read and circulate more missionary literature the coming year. Write to Headquarters for it, but do not forget to inclose money for postage.

THE first number of *The Quarterly Record* will soon be sent out to Auxiliaries. It contains information with regard to the various branches of work under the Occidental Board.

MRS. SOPHIA PRESTON WISNER, formerly of Canton, China, is doing a grand work among the Chinese women of Los Angeles. Her husband is preaching at Santa Monica.

A THOROUGH course of Bible instruction is

one of the regular branches of study in the day school at the Mission Home. One of the pupils from the school is doing a wonderful work as she goes about, with a visitor, among the Chinese homes of San Francisco, and talks so simply to the women in their own language, and patiently reads and explains the Bible, of which she seems to have a deep and experimental knowledge.

OUR Dr. Effie Worley Bailie, from Soochow, with her little ones, is now in Sanalito taking a much needed rest, but will be present at Annual Meeting and tell of her work in China.

### From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

WE repeat the notice of the Eighth Annual Meeting of the Woman's North Pacific Board of Missions, which will be held April 21 and 22 in the First Presbyterian Church of Salem, Oregon.

All persons, whether delegates or not, on purchasing tickets, should ask for certificates, which when signed by the Secretary of the Meeting, will entitle the holder to four-fifths reduction on return ticket over the N. P. R. R. and the O. R. & N. R. R., and to two-thirds reduction over the S. P. R. R. The same rate is granted on steamers.

Delegates desiring entertainment should report to Mrs. R. S. Wallace, Salem, Oregon, not later than April 10, who will notify them by card of the places assigned. Notify hostesses, if possible, of time of arrival.

THE Board urges Auxiliaries to plan for a popular meeting in which to hear reports from their delegates on their return from both Presbyterian and Board Meetings.

*Systematic Giving* is a new leaflet, written by Mrs. A. L. Lindsley. This is a concise unfolding of the subject traced through the Scriptures. The prominence of the writer in Christian work on this coast would alone secure attention to this leaflet. We are able to offer it free to our own auxiliaries, providing postage is enclosed. To societies outside of our territory the price is 2 cts., or 20 cts. per dozen.

OTHER leaflets received in the Depository during the month are *Facts on Foreign Missions*, price 5 cts., or 30 cts. per dozen; and *Medical Mission Work in India*, by W. J. Wanless, M. D., price 10 cts. each or \$1.00 per doz. Societies will find all of these leaflets valuable helps in preparing programmes or papers for meetings. Send to Mrs. M. R. Andrews, Main and West Park, Portland, Oregon.

WE extend a warm welcome this month to two new societies, one at Davenport and the other at Wilbur, Washington.

NEW AUXILIARIES AND BANDS.

DISTRICT OF COLUMBIA.

Washing'n, Metropolitan Ch., Jr. C.E.

INDIANA.

Indianapolis, 6th Ch., Primary Class.

INDIAN TERRITORY.

Muscogee, S.C.E.

IOWA.

Hedrick, Martinsburg.

KANSAS.

Council Grove, S.C.E. Syracuse.

MINNESOTA.

Grand Rapids, Virginia.

MISSOURI.

Hannibal, Bd. St. Louis, McCausland Ave. Ch.

MONTANA.

Race Track—Young Ladies.

NEBRASKA.

Omaha, Bohemian Ch.

NEW JERSEY.

Andover, S.C.E. Plainfield, 1st Ch., Jr. C.E.

NEW YORK.

Brooklyn, Arlington Ave. Ch. Cato. Stapleton, S. I.

OKLAHOMA.

Tecumseh.

OHIO.

Columbus, West Broad St. Ch., Little Light bearers. Cross Creek, S.C.E. Frazeysburg, S.C.E. Kinsman, S.C.E. Marysville, Jr. C.E. Muskingum, S.C.E.

PENNSYLVANIA.

Bellwood, S.C.E. Carbondale, 1st Ch., Jr. C.E. Falls of Schuylkill, S.C.E. Meadville, Central Ch., S.C.E. New Vernon. North Clarendon. North Warren. Philadelphia, W. Arch St. Ch., Jr. Bd.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from January 1, 1896.

[PRESBYTERIES IN SMALL CAPITALS.]

[Thank-offerings are indicated by an (\*) asterisk.]

BALTIMORE SYNODICAL SOC., \$16.93  
 BALTIMORE.—Baltimore, 1st (Reunion Fund, 284.25), 491.15; Fulton Ave. Pearl Seekers, 6; Park, 40.87; Waverly (Reunion Fund, 2), 33.50, Girls' Bd. Reunion Fund, 5, Baby Bd., 3.50; Bethel, 40; Govanstown, 8.75; a woman suffragist, 100, 728.77  
 CHESTER.—Bryn Mawr, S.C.E., Jr., 5.00  
 CHILlicothe.—Bourneville, 3 Chillicothe, 1st., 21, 3d Ch., 5.40; Concord, 7.47, I-will-try Bd., 10; Frankfort, 4; Greenfield, 12.10; Hillsboro\*, 25; Sycamore Val., 2.50; North Fork, 8.15, Cheerful Givers, 8; Pisgah, 8.25; So. Salem, 10; Washington C. H., 10; Wilkesville, 10\*; Wilmington, 3.15, 144.95  
 CINCINNATI.—Bethel, 12.50\*, S.S., 2.67\*; Bond Hill, 4\*; Cincinnati, 1st., 16.37\*, Golden Circle (1.33\*), 16.33; King's Messengers, 2.70\*, Lights for Darkness, 6.50\*, 2d Ch. (44.05\*), 108.55, Mrs. A. McDonald, 25, Y.L.B., 12.50; 3d, S.S., 20; 4th, 1.10\*; 6th, 15\*, Pearl Gatherers, 5\*, King's Daughters, 5\*, 7th, 27.20\*; Avondale (19.65\*), 50.56; Bethany, 1\*, S.S., 2.50\*; Clifton, 1\*; Knox, 2.55\*; Mohawk (5\*), 12.11, Boys' Brigade, 2.86, Willing Workers, 3.19, Hope Bd., 4.80, S.S., 16.14; Mt. Auburn (32\*), 118, S.S., 12.17; Walnut Hills (35.63\*), 72.13, Humphrey Bd., 25, Fullerton Bd., 20, S.S., 15.23; Westm'r, 6\*; Cleves & Berea (1.75\*), 13.24; College Hill, 10.0\*; Delhi, 12.63\*, S.C.E., Jr., 5; Glendale (15.63\*), 26.38; Hartwell, 10; Lebanon, 18\*; Linwood (1\*), 26; Madisonville, 3\*; Montgomery, 6.60\*, S.S., 41 cts.\*; Morrow (9\*), 19; New Richmond, 12; Norwood, 12\*; Pleasant Ridge, 8.45\*; Springdale, 2.50\*; Westwood, 5.50\*; Wyoming (28.87\*), 76.42, Y.L.B., 4.70\*, Willing Workers, 10; Col. Pres. Soc meeting, 35.30\*, 962.74  
 CLARION.—Beechhows, 96.10, Pancoast, 21; DuBois, 25; Edenburg, May Flowers, 16; Emlenton, 50, S.C.E., 4; Leatherwood, Y.L.B., 25; New Bethlehem, 56.50, S.S., 26; Punsu-tawney, 5.50; Reynoldsville, 25, 350.10  
 CLEVELAND.—Cleveland, North, S.S., 35, Mrs. A. Parker, 5, 40.00

HUNTINGDON. Alexandria, 34.50, S.C.E., 5; Altoona, 1st, 11.25, Y.L.B., 15; 2d, 52.30, Allegheny Bd., 5; 3d, 10, Y.L.B., 2; Broad Ave., 20, Y.L.B., 5, Boys' Brigade, 5, S.C.E., Jr., 10; Bald Eagle, 8.54; Bedford, 17.95, L.L.B., 75 cts., King's Children, 7.50, S.C.E., Jr., 80 cts.; Bellefonte, 164.10; Birmingham, 22.75; Clearfield, 24.9; Golden Links, 3.25; Duncansville, 7, Willing Workers, 14.44. Busy Bees, 4.50; E. Kishacoquillas, S.C.E., 8; Hollidaysburg, Whatsoever Bd., 20, Willing Workers, 15; Kylertown, 6.50; Lower Spruce Creek, 20.92; Martinsburg, 5.70; Mifflintown, 36.96, Y.L.B., 11.50, Cedar Springs Bd., 1.10; Milroy, 20; Mt. Union, Daisy Bd., 6; Osceola, 30; Petersburg, 28.50, Juniata Bd., 2.95; Phillipsburg (16.41\*), 19.74, Arbutus Bd., 6.75, Y.P.C., 4, 10, Schellsburg, 3; Sinking Valley, 34.83, Gleaners, 16.40; Spring Creek, 44.20; Spruce Creek, 161.55, I-will-try Bd., 6.50, C. W. Stewart Bd., 8.50, Cool Run Bd., 11.95, Colerain Forge S.S., 63.25; Tyrone (9.15\*), 29.80, honorary member, 10, Moore Bd. (L.L.B., 4), 44.59, J. R. Davies Bd., 48.25, Helpers, 11; Upper Tuscorora, 2; Warrior's Mark, 94.44, Acorn Club, 19, 1,300.51  
 HURON.—Clyde, 1.94; Elmore, 3.20; Monroeville, 9.21; Sandusky (6.79\*), 17.72; Tiffin, 8.04, S.C.E., 2.91, 43.02  
 JERSEY CITY.—Englewood, 500; Garfield, 5, S.C.E., Jr., 3; Hackensack, 5; Newfoundland, 7.16; Paterson, 2d, 65; Pater-

son, East Side, 30; Rutherford, 22.70, 637.86  
 KITTANNING.—Apollo, 32.28, Hopeful Bd, 3.11, Faithful Workers, 2.11; Boiling Spring, 24; Gilgal, 8; Glade Run, 30; Indiana, 112; Leechburg, 100; Marion, 9.20; Mt. Pleasant, 14.75; Rockbridge, 11.30; W. Lebanon, 54.20, S.S., 23.03, 423.98  
 MONMOUTH.—Asbury Park, 15, Miss Anna Kennedy, 25; Beverley, 100; Cream Ridge, 1; Freehold, 41.67; Jacksonville, 10; Manasquan, S.C.E., 9.28; Matawan, 47.57; New Gretna, S.C.E., Jr., 5; Perrineville, 13; Tuckerton, 5, 272.52  
 NEWARK.—Bloomfield, 1st, 240, Ballantine Bd., 15, Willing Workers, 15, Broughton Bd., 9.12; Caldwell, 14; Montclair, 1st, 100, Sunbeams, 9.09; Montclair, Grace, 19; Newark, 1st, S.S., 30; 2d, S.S., 75; 3d, 108.62; Fawcitt Mem'l, 10; High St., 42.43; So. Park, 23.47; Woodside, 15, 725.73  
 PHILADELPHIA.—Bethlehem, Spring Violets, 1.50  
 PITTSBURGH AND ALLEG. CO.—Alleg., 1st (70\*), 218.68; Alleg., 2d (43\*), 76.50; Central, 1\*; 1st German, Y.L.B., 5\*; McClure Ave. (30.80\*), 90.95, Primary S.S., 30, Intermediate, 34, S.C.E., 10; North, 78.60, Y.L.B., 30; Aspinwall, 10; Avalon, 25\*, Bellevue, 17.35; Bethel, 87; Canonsburg, 1st, 33, S.C.E., 7; Canonsburg Cen'l, 25; Clifton, 3.25, Girls' Bd., 5; Concord, 8; Crafton, 25, Cheerful Workers, 10, Band, 5, S.C.E., 30; Edgewood 34\*, 78.48; Emsworth, 34.05; Freedom (1\*), 6; Glenshaw (21.65\*), 39.65, Y.L.B., 10.20; Hoboken, 8, Y.L.B., 10; Hilland, 50, S.C.E., 24; Ingram (21\*), 39.50; Lebanon, 8.70\*, S.S., 21.34, S.C.E., 13; Leetsdale (51.60\*), 66.60, Pilgrim Bd., 10; McDonald (48.75\*), 67.05, Bequest Miss McDonald, 475; McKee's Rocks, 6.25, Light Hearers, 10; Mansfield (5\*), 25; Millvale, 3.75; Monongahela (18.42\*), 68.42; Natrona, 16; New Salem, 2.00; Oakdale, 14.95\*, S.C.E., 15; Oakmont (13\*), 61.55, S.S., 3.12; Pittsburg, 1st, 200, 2d, Adelaide Howard Bd., 100; 4th, S.C.E., 15; 6th (33.39\*), 63.39; 7th, 5, 15\*, Bellefield (46.50\*), 109.45, S.C.E., 15; East Liberty (452.25\*), 799.50, Y.P. Ass'n, 25, Boys' Brigade, 25; East End, 15\*, King's Daughters, 420, Gospel Bells, 1.05; 43d St., (21.70\*), 63.95; Hazlewood (10.10\*), 35.10; Highland (57.58\*), (8.68); Homewood Av. (7.50\*), 13, Jewels, 3, S.C.E., 2.90; Lawrenceville (40\*), 79; McCandless Ave. 8\*; Park Ave. (69.10), in mem. Helen Orr, 100, in mem. Georgie B. Chalfant, 50, 226.85, Gleaners, 10, Chalfant Bd., 60.90; Point Breeze (52.55\*), 106.70; Shady Side, S.C.E., 10; South Side, 5\*, Tabernacle (52.35\*), 73.85; Plains, 50; Racoon, 22; Sewickley (38\*), 99.54, Y.L.B., 29.05; Sharpsburg (30\*), 77.50, Little Helpers, 5, S.C.E., 25; Tarentum (23\*), 55.45; Wilkinsburg, 43.50, S.C.E., 36; cash, 60 cts. 4,647.75  
 ST. CLAIRSVILLE.—Mt. Pleasant, Mrs. M. P. Ricks, dec'd, 20.00  
 UNION.—Bearden, 2.50  
 WOOSTER.—Dalton, S.C.E., 17.00  
 MISCELLANEOUS.—Baltimore, Mrs. S. E. D. Haynes, dec'd, 279.90; Ningpo, China, Little Jewels and Baby Band, 10; Philadelphia, "M. G.," 15, Int. on investment, 106, 410.90

Total for February, 1896, \$10,751.76  
 Total since May 1, 1895, \$57,185.58

MRS. JULIA M. FISHBURN, Treas.  
 March 1, 1896. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to February 20, 1896.

Twenty-fifth Anniversary Offerings will be indicated by an (\*) asterisk.

BLOOMINGTON.—Bloomington, 2d, 35.98; Gilman, C.E., 13.50; Lexington, 7.86, (5.15\*); Mionok, 11.05; Onarga, 12; Rankin, (7\*); Tolono, "Little Louie," 2.25; Urbana, 5, C.E., (1\*); Wenona, (18\*), \$118.79

CHICAGO.—Chicago, 1st, 114.25; 2d, 717, Pr. off., 59, (328.75\*); 3d, 400, Boys' Bd., 7.50; 4th, 67, Christ Chapel, Sewing sch., 9.68; 5th, 4.42, (2.45\*), Inf. Cl., 1; 6th, 38; 8th, (12.30\*); 41st St. Ch., 40.50; belden Ave. Ch., 7.30; Campbell Pk. Ch.,

6.16; Central Pk. Ch., 3.25, C.E., 20; South Side Tabernacle Ch., (2.30\*); Ch. of the Covenant, (7\*); Englewood, 1st, C.E., 6.28; Hyde Park, 20.45; (80\*); Jefferson Pk. Ch., 6.53; South Chicago, 5, (10\*); West Division St. Ch., 3; South Evanston, 40.57; Highland Pk., 31.50; Hinsdale, S.S., 5.50; Joliet, 1st, (20\*); S.S., 10; Lake Forest, 100, C.E., 184.55; Manteno, (6.6\*);  
 DUBUQUE.—Dubuque, C.E., 3; Independence, C.E., 5; Lansing, C.E., 5; Manchester, C.E., 5; West Union, Willing Workers, 97 cts., 13.97  
 CHIPPEWA.—Ashland, 29.40; Bayfield, 00 cts; Baldwin, 10.73; (4.65\*); Eau Claire, 7.50; Chippewa Falls, 3, (2.50\*); Hudson, 5.07; (7.75\*); Superior, 2; West Superior, 3.30; (8.97\*); 85.77  
 FLINT.—Fenton (25 cts.\*), C.E. 3.17; Flushing, 5, (5\*); S.S., 5; Lapeer, (3\*); Marlette, 1st, 2.30, 2d, (4.75\*); Vassar, (5\*); 33.47  
 FT. DODGE.—Armstrong, (3.30\*); Bancroft, (1.72\*); Burt, (5\*); Carroll, 8, (11\*); Churdan, (1.27\*); Dana, 4, (10\*); Ft. Dodge, (25\*); Grand Junction, (12.54\*); Jefferson, 3, (11\*); Livermore, 5; Maple Hill, (2.21\*); Rockwell City, (8.25\*); Rolf, (20\*); 131.29  
 FT. WAYNE.—Arvilla, C.E., 82 cts.; Bluffton, 32; Elkhart, 25; Ft. Wayne, 1st, 44.25; (70.23\*); S.S., 35.50; Westm'r Ch., 14, C.E., 5; Goshen, 66.33; Huntington, 11; Kendallville, 5.20; LaGrange, 10; Lima, 3.35; Ossian, 15; Pierceton, C.E., 50 cts.; Warsaw, 10.16; 348.34  
 FREEPORT.—Freeport, 1st, 25; Galena, 1st, 10; Harvard, 9; Polo, 3; Rockford, Westm'r Ch., C.E., 4.43; 51.43  
 HASTINGS.—Edgar, 1.11; Holdredege, 6.65; 7.76  
 HELENA.—Bozeman, 6, (23\*); Helena, 7.13; 36.13  
 MADISON.—Madison, Pr. off., 71.40  
 MATTOON.—Assumption, 7; Charleston, 1st, 21.45; Mattoon, 68.14; Neoga, 10.50; Vandalia, (13.80\*); 120.89

MILWAUKEE.—Cambridge, Miss E. Clachan, 6; Milwaukee, Immanuel Ch., Mrs. Mary D. Raymond, 25, 31.00  
 MINNEAPOLIS.—Maple Plain, 60 cts.; Minneapolis, Andrew Ch., 35; Bethany Ch., 2.10, C.E., 5; Bethlehem Ch., C.E., 25; 1st, 20.90, (18\*); Y.L.S., 13, C.E., 5; Franklin Ave. Ch., 1.40; Shiloh Ch., 4.55; Westm'r Ch., 204.54; Ancon, (25 cts.\*); 335.34  
 NEBRASKA CITY.—Beatrice, 1st, (1\*); Hickman, (10\*); Lincoln, 1st, (47.50\*); Nebraska City, (7.30\*); 65.80  
 OTTAWA.—Aux Sable, 8.39; Mendota, 7.70; Troy Grove, 7, (4\*); 27.09  
 PEORIA.—Peoria, 1st, S.S. Cl., Misses Mary and Eva Fisher, (12.50\*); 12.50  
 SAGINAW.—Alma, Y.W.C.A. & Y.M.C.A. of College, 11.76; Alpena, 2.76, (9\*); Bay City, 17.59, (24.50\*); C.E., 4.38; E. Saginaw, Warren Av. Ch., 13.72; W. Saginaw, 1st, 350, (30\*); Penny Gleaners, 4; Intermediate Dept. of S.S., 3.50, Mrs. C. H. Green's S.S. Cl., 10; proceeds of quilt made by a Scotch woman, 25; W. Bay City, 10.78; 526.99  
 ST. PAUL.—Maclester, 15; St. Paul, Central Ch., 9.06, (8\*); Y.W.S., 25; Dayton Ave. Ch., 32.47, (4.43\*); S.S., 9.13, (14.08\*); East Ch., 5; Merriam Pk., 25.01; House of Hope Ch., 5, 1.2.18  
 SOUTHERN DAKOTA.—Bridgewater, C.E., 12; Canastota, C.E., 1; Scotland, (9.17\*); C.E., 2.67, Jr. C.E., (1.76\*); 26.60  
 SPRINGFIELD.—Springfield, 3d, Little Lights, 15.00  
 UTAH.—Springville, 2.75  
 MISCELLANEOUS.—Argentine, Mich., 12; by sale of a Brief Record, 60 cts.; Miss Katherine L. Schaeffer, Hainan, (25\*); Y.L.A.S., Manistique, Mich., 20; Mrs. G. H. &c., 7, 64.60  
 Total for month, \$4,602.73  
 Total receipts since April 20, 1895, \$42,381.52  
 MRS. C. B. FARWELL, Treas.,  
 Chicago, Feb. 20, 1896. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for February, 1896.

BROOKLYN.—Brooklyn, Ainslie St., 18.75; Bedford Ch., 10; Central, 30; City Pk. Chapel, 10, Cheerful Givers, 5; Classon Ave., 28, Mrs. J. E. Hasbrouck, 375; 1st, 145.07, Y.L.S., 25.88, Girls' Bd., 25.87; Grace, 25, Bd., 5, S.S., 10; Greene Ave., 14.20; Lafayette Ave., 50; Mem'l, 40.46; Noble St., 5; Ross St., 13.85; 2d, 42.80; South 3d St., 79.50, S.S. Christmas off., 22.98; Throop Ave., 68, Helping Hand Cir., 1; Westm'r, Y.L. Guild, 13; a friend, 100; Miss Flagler, 100; special, 100; Stapleton, S. I., 1st, 59.75, S.S., 10, 81.434.20  
 BUFFALO.—Buffalo, Bethlehem, 10; Central, 50; Ch. of the Covenant, 10; Lafayette St., 5; Heacock Soc., 25; Lancaster, Jr. C.E., 5; Olean, Jr. C.E., 12; Silver Creek, 10.17, 127.17  
 CAYUGA.—Auburn, Calvary, 10; Central, 178.23, King's Daughters, 25; 1st, 50; 2d, 5.88. C.E., 25; Westm'r, Girls' Soc., 3; Aurora, 25, Wells College Soc., 50; Ithaca, 158; King's Ferry, 25; Meridian, 29, 584.11  
 CHEMUNG.—Elmira, North, 15.21, Primary S.S., 3, Jr. C.E., 3; Moreland, 3.50, 24.71  
 GENEVA.—Canandaigua, 25, Persia Bd., 25; Geneva, 1st and North, 50; Gorham, Willing Workers, 25; Naples, 20; Oaks Corners, 15, Happy Helpers, 10; Penn Yan, 40; Seneca, 16.44, Pr. off., 54.77; Shortsville, Carrier Doves, 1.50; Trumansburg, 12.50; cash, 4, 309.21  
 HUDSON.—Chester, 41.50, Jr. C.E., 2; Cochection, Willing Workers, 10, freight, 1; Nyack, 11, 65.50  
 LONG ISLAND.—Middle Island, 30; Sag Harbor, 4.75, 34.75  
 LOUISVILLE, KY.—Hopkinsville, 15; Kuttawa, 21; Louisville, Central, 69.10, Y.P.S., 10; College St., 21; Covenant, 10.15; Warren Mem'l, 104.91; Owensboro, 17, 268.16  
 NEW YORK.—Montreal, Can., 271.39; 150 New York, Brick, 732, Branch S.S., 245; Central, 66.80; Fifth Ave., 1,010.80, Y.L.

Branch, 120, Seed Sowers, 25; 1st, 100; First Union, 11.02; Harlem, Helping Hand Bd., 20, Boys' Bd., 7; Madison Sq., 861; Olivet Chapel, S.S., 15; Phillips, 200, King's Daughters, 10; Spring St., Whatsoevers, 5; Thirteenth St., 35; West, 250; West End, 20; Westm'r, 55, 4,070.01  
 NORTH RIVER.—Cornwall, 22.61; Freedom Plains, 10; Newburgh, Calvary, 30.77, Earnest Workers, 30; Union, 103.72; Smithfield, 7, 204.10  
 OTSEGO.—New Berlin, C.E., 6; Worcester, 5, 11.00  
 ROCHESTER.—Genesee Village, 25; Rochester, Brick, 200, in mem. Mr. Alfred Wright, 100; 1st, 50; Grace, Willing Workers, 6.18; 3d Y.L.S., 17, 328.18  
 PENNSYLVANIA, KY.—Danville, 2d, 100.00  
 UTICA.—Boonville, 25; Clinton, 25; Little Falls, 25; Oneida, S.S., 15; Rome, Mrs. M. L. Duffy, 25; Utica, 1st, 125, Mrs. Wetmore, 25, 265.00  
 WESTCHESTER.—Dobbs Ferry, 15; New Rochelle, 1st, Bd., 21; Sing Sing, 10; South Salem, 22.56; Stamford, Ct., 200; Yonkers, Immanuel, 5; Yorktown, 25, 298.56  
 MISCELLANEOUS.—A friend, 16.75; Brooklyn, N.Y., Westm'r, 8.14; Mrs. J. Crosby Brown, 20; N. Y. C., West End, Nimble Fingers, 7.92, Jr. C.E., 5; Ogdensburg, N.Y., Oswegatchie, 2d, S.S., 5.14; Onondaga Hill, N. Y., 5, 67.95  
 Total, \$8,262.61  
 Total since April 1, 1895, \$41,810.80  
 MRS. C. P. HARTT, Treas.,  
 156 Fifth Ave., New York City.  
 MRS. HALSEY L. WOOD, Asst. Treas.,  
 349 Lenox Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending February 24, 1896.

EMPORIA.—Bulingame, C.E., \$5.00  
 KANSAS CITY.—Sedalia, Broadway, 47.43; Tipton, 3.82, 51.25  
 OKLAHOMA.—Muscoogie, C.E., 10.00  
 PALMYRA.—LaGrange, 3.00  
 SANTA FE.—Santa Fe, 1.50; Las Vegas, 5, 6.50  
 SOLOMON.—Abilene, 7; Bennington, 5.25, C.E., 3.65; Belleville, 5; Delphos, 2.20; Liucolin, 10.50, C.E., 2; Mankato, 2.30; Salina S.S., 19; Solomon, 2, 58.90  
 ST. LOUIS.—Jonesboro, 4; Kirkwood, 11.25; St. Louis, Carondelet, 6.08; Miss Gauss, 60; First, 87.50; First German, 20; Lafayette Park, 116.13; Mem'l Tabernacle, 7; North, 6; Wash-

ington and Compton, Circle A, 20, Circle C, 3; Compton Hill Chapel, Jun., C.E., 2.25; West, Jun. C.E., 5, 348.21  
 MISCELLANEOUS.—Mrs. M. C. Williams, 5; Mrs. E. E. Webster, 5; Mrs. Chas. H. McKee, 6; Refunded, 21, 37.00  
 Total for month, \$519.86  
 Total to date, \$7,451.24  
 Total Emergency to date, \$2,007.50  
 (MISS) JENNIE MCGINTIE, Treas.,  
 St. Louis, Mo., Feb. 24, 1896. 4201 A. Page Ave.

Receipts of the Woman's Occidental Board of Foreign Missions to February 25, 1896.

BENICIA.—Fulton, 2.20, S.S., 3.35; Santa Rosa, 11, Mary Lyon Soc., 12; Vallejo, 4.50, \$33.05  
 SAN FRANCISCO.—San Francisco, 1st, 50; Howard, 5.10; Lebanon, S.S., 3.80; Mem'l, 6.75; St. John's C.E., 3.50; Chinese "Home," Tong Oke Bd., 25.65, 94.80  
 MISCELLANEOUS.—Woman's F.M. Soc., American Pres. Ch.,

Montreal, 75; cash, 50; Board rec'd at "Home," 75, 200.00  
 Total for month, \$327.85  
 Total since March 25, 1895, \$5,347.03  
 MRS. E. G. DENNISTON, Treas.,  
 Feb. 25, 1896. 920 Sacramento St., San Francisco, Cal.







